The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 26.—WHOLE NUMBER 1171.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, AUGUST 27, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church..........at 9 A. M. and 3 P. M.
St. Luke's Church.......... 7 " 5 "
Church of the Nativity.......... 9 A. M.
Church of the Annunciation.......... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion.......... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8 A. M.
Church of the Transfiguration..........½ to 9 A. M. and 6 P. M.
St. Luke's Church, Brooklyn.......... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights.......... 8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR AUGUST.

28. Fourteenth Sunday after Trinity.

SEPTEMBER.

4. Fifteenth Sunday after Trinity.
11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. St. Matthew the Apostle. Ember Day.
23. } Ember Days.
24. }
25. Eighteenth Sunday after Trinity.
29. St. Michael and all Angels.

For The Churchman.

MORNING.

BY GEORGE A. CROOKE, A. M.

Aurora, rising from her Ocean bed,
Shakes th' auburn tresses, dripping round her head:
The glittering globules from that golden rain
Alight like stars upon the grassy plain;
The grateful flowers sweet incense waft on high,
And Nature wakes to new vitality.
Night waves her weary wing, then flies away,
And leaves the world undisputed to Day:
The blithesome birds their ready toilet make,
And drink and dabble in the spangled lake,
Shake their gay-colored coats and heavenward rise,
And fill, with artless opera, the skies:
The sheep-bell's melodies, with tinkling note
Like silver threads when touched, on zephyrs float,
Th' awaken'd echoes the glad sounds prolong,
Above—below—all Nature joins in song.
The frisky flies, on cobweb wing, disport,
As near some marshy pool they hold their court,
Like marshall'd hosts they congregated fly,
Fulfill their Maker's wishes—and then die.

From dreams lethargic will not man awake,
And, bravely, slumber's chains that bind him break?
In Nature's gladsome chorus take a part,
And waft on high the incense of his heart?
But man his mornings snores supine away,
And shortens, thus, to moments the long day.

Behold yon federative bow above!
Still shooting forth the arrows of a love
Which saints experience, but can't fully tell,
A love transcending all—ineffable—
Recalling to our minds God's power to bless
On land—on sea—midst dangers and distress,
Painting its hues from palette of the Sun,
As erst when rounded by th' Almighty One.
The Christian wakes—thanks Heaven—and with caress
He woos lov'd Nature in her loveliness,
Wards off, to distant days, the stroke of death,
By drinking odors from her morning breath,
Lives well his life, till like a child, undrest,
He sinks to slumber on his mother's breast.
Man's household guardian, with still watchful eye,
Wags his glad tail to greet the passer-by,
Or onward runs, with oft reverted head,
And, barking, thanks him that he's not in bed.

The cottage maiden hastens to the steep,
To gain last glance of lov'd one on the deep,
To watch the lessening bark in which he goes,
To know those joys a lover only knows,
To pour the prayer for blessings from her breast,
To pace the spot his feet so late have prest,
And, for herself, to see, lest he mistook,
How blows the wind—how skies and waters look.
A blessing rests on fond hearts from above,
And lights the home that 's tenanted by love.

The Angels of the night, with banners furl'd,
Troop back to heaven, as light pervades the world,
But ere they go, o'er guarded ones they weep,
To see them waste so much of life on sleep.

Immortal man! possessor of a soul,
Arise—shake off dull lethargy's control,
Do something of the little good you can,
And prove yourself, in more than name, a man,
For, like the lightning's flash we disappear;
Rise, Sluggard, then, prolong your moments here.

The Old Vicar's Death.—When Reuben reached Underwood, he found his mother in a very nervous state, and gladly accepted the kind offer of a farmer in the neighborhood to receive her into his house, until she was strong enough to bear removal to Westbury. She left Underwood for this temporary residence on the evening of her son's arrival there. A numerous train of friends attended the excellent Vicar's funeral, but some of our own old acquaintances were not among the number. Mr. Oldport, the jovial Canon, was no more; and Mr. Cox, although still living, was bowed down by the multitude of years and disorders, and devoutly waiting for that last and only universal remedy, which, "to prepared appetites," as Sir Thomas Browne beautifully expresses it, "is nectar, and a pleasant potion of immortality." The last time Reuben ever saw Mr. Pigwidgeon, the apothecary, was at the dismal breakfast upon this occasion. He had passed his seventieth year, was bent almost double, and had only two thin white locks of hair left, one over each temple; but his appetite was anything but decrepid, and not until he had satisfied its cravings, on pretence of keeping out the cold air, did he indulge his sorrow for his departed friend. To do the apothecary justice, he spoke with warmth and sincerity when he did speak; not omitting the praise of the Vicar's hospitality, among his numerous other virtues, but frankly confessing how much of it he had enjoyed himself, and how unlikely it was he should ever see such a hospitable Vicar of Underwood again. Mr. Medlicott was attentive and good-natured to the old man, who no longer cherished any hostile sentiments towards Mr. Medlicott; in fact, the comparative success of his own son in the world had completely extinguished the paltry little sorenesses, chiefly arising from wounded paternal pride, which had all along been at the bottom of his grudge to Reuben. The Vicar fell with the leaf. It was a chill damp day, towards the close of October, when his remains were committed to the earth, within a dozen yards of the spot whose tillage had been his innocent amusement for forty years. "The last words I ever heard him speak," said the old sexton, talking with Reuben in that melancholy, deserted garden, when the ceremony was over,—"he was standing just where you are standing at this moment, were these: 'Thomas,' he said, 'you and I cultivate the same ground, but you are the superior gardener; for what you sow will be immortal, and will blossom hereafter in heaven.' His reverence had a cough upon him at the time; you see he never finished planting out those young cabbages." Reuben looked, and saw a bed recently dug, but only partially planted. A little bundle of the plants that remained unset was lying on the walk almost at his feet, and against trunk of a pear-tree, mentioned before in this history, a spade was leaning; telling the story most distinctly of the abrupt summons which his father had received. Men of sterner nature than Mr. Medlicott's would have been moved by this; he was powerfully affected, and turned away to indulge his grief in solitude. How neglected, how bleak, how utterly forlorn was all that once exquisitely cultivated rood of earth, associated in Reuben's mind with so many happy days of his childhood, with so many eventful periods of his maturer years, with the chief objects of his love and honor, with his early studies, and the recollection of all he had imagined that never was realized, and all he had hoped that never was fulfilled! Everything to both his eye and his heart was inexpressibly sad. A cold mist hung in the perfectly still air; the yellow leaves were dropping listlessly to the ground; those of the old walnut tree covered the rustic table that stood beneath it. The last time Reuben had ever sat with his father at that table was the day of his return for Chichester, and the birth of his son. There were birds, but they were silent; the walks wont to be so trim were grass-grown in many places; here and there they were strown with fallen apples, over which the slugs crawled; the last crop of peas had come to maturity in vain, the pods were swollen and growing brown—the straw should have been removed a week before. Returning to the place where he had talked with the sexton, Reuben found him engaged in setting the remainder of the plants, which, though they had lain there a fortnight, had the principle of getation still in them. It was an instinct of affection and duty in 'e old man that impelled him to undertake this little office; he felt himself a sort of executor in a matter of this kind, of the last unaccomplished purpose of his deceased master.—*Reuben Medlicott.*

We 'll talk of sunshine and of song,
And Summer days, when we were young;
Sweet childish days, that were as long
As twenty days are now.

Evils of Distraction.—The very attempt towards pleasing everybody discovers a temper always flashy, and often false and insincere. Therefore as I have proceeded straight onward in my conduct, so I will proceed in my account of those parts of it which have been most excepted to. But I must first beg leave just to hint to you, that we may suffer very great detriment by being open to every talker. It is not to be imagined how much of service is lost from spirits full of activity and full of energy, who are pressing, who are rushing forward, to great and capital objects, when you oblige them to be continually looking back. Whilst they are defending one service, they defraud you of an hundred. Applaud us when we run; console us when we fall; cheer us when we recover; but let us pass on—for God's sake let us pass on.—*Burke.*

Christian Charity.—Let the love of your brethren be as a fire within you, consuming that selfishness that is so contrary to it, and is so natural to men; let it set your thoughts on work to study how to do others good; let your love be an active love, intense within you, and extending itself in doing good to the souls and bodies of your brethren, as they need and you are able.—*Leighton.*

ARCHDEACON WILKINS ON CONVOCATION.

Archdeacon Wilkins, of Nottingham, lately delivered to the clergy of his archdeaconry a charge, the greater portion of which was taken up with arguments for synodical action in the Church of England. This portion of the charge has been published in the London *Guardian*. Though the immediate purpose of the Rev. Author's discourse be mainly of a local interest and bearing, yet he goes so much and with so much ability in the common principles of sound Churchmanship everywhere, that our readers, we apprehend, will be in small likelihood of thinking some parts of the discourse out of place in our columns. For the sake of shortening it, we omit such passages as would be most away from home with American Churchmen. Perhaps we should remark that the preceding part of the charge was mostly occupied with setting forth the learning and virtues of the late Bishop of Lincoln, Dr. Kaye.

The next subject to which I would direct your attention is to that of Convocation; not so much for the expression of the opinion which I, in common with so many, hold, as from the desire of showing the unreasonableness of those objections which others have expressed to the revival of synodical action; more, it is thought, from party feeling than from an impartial consideration of the matter.

Are we not, sad to say, a disjointed body?—no longer a body, as it ought to be, at unity with itself, "holding one spirit, one hope of our calling, one Lord, one faith, one baptism," but at variance on these points? Are not the boundaries and the barriers with which our wise reformers circumscribed the fold of our Church trodden down, to let in and to let out those dissatisfied with its limits, and who would fain reform the Reformation itself? Do we not see associations formed, and conventions made, if not to supersede the episcopacy, yet so far infringing upon its functions as to weaken its efficiency, and, by assuming an independent control, virtually setting aside its governing power, by transferring it to the hands of irresponsible societies? Have we not witnessed efforts strenuously directed to the remodelling of our Liturgy and formularies, in order to bring them down to an accordance with the principles and tastes of such societies?—attempts exerted in a similar manner with those which gave rise to the controversy at Lambeth in 1596, and to the Savoy Conference in 1661, when the efforts of the Calvinists on the one hand, and of the Puritans on the other, vainly endeavored to bring about changes which, in these our days, are again propounded; and as, in the one case, the national Church on both those occasions vigorously stood forth within her own ramparts to resist the attempted innovations, so, let us hope, she will continue to stand firm in opposition to those efforts with which she is now assailed, shielded by the volume of Holy Writ ungarbled, by her truly scriptural Liturgy, and by her formularies interpreted in their plan and obvious sense and meaning.

In the earliest times of our Church history, from the first settlement of Christianity amongst us, we find that the Bishop of every diocese had the power of convoking the clergy of it to a common synod or council, in which the order and government of the churches and clergy of his jurisdiction were maintained;—a system which continued to exist, and was in occasional operation, until the time of our Henry VIII. This was not only in strict conformity with the sanction of Scripture, but authorized by the custom and practice of the Church generally, for the due exercise and adjustment of ecclesiastical government.

In these our days, when men set up a claim to the unrestricted exercise of private judgment, in contempt of the authoritative teaching of the Church, on the ground of the Scriptures, and from which they would form their opinions upon the deep mysteries of the Gospel, it is essential to show that the great diversity and contradictory doctrines which they thus deduce with so much satisfaction to their own minds, cannot fail to become the source of endless schisms—schisms and dissensions which can only be refuted by adherence to that interpretation of Holy Writ which the Church, from the earliest ages, has *uniformly* held and delivered. These advocates for the unlimited exercises of individual judgment look upon these councils of the ancient Church as originating labored and subtile doctrines suited to the fanciful views and opinions of the times in which they were held, not knowing that they were forced upon the Church by the perverse spirit of heretics, whose infidelity or wavering faith in the mysterious doctrines of Scripture, such as the doctrine of the Trinity, the incarnation of our Lord, and others, made it necessary to make and publish decrees condemnatory of those pernicious novelties by which the simple and unsuspecting were led to endanger their souls. The Church, therefore, to arrest this evil, was compelled to enlarge her creeds by a fuller explanation, and in this way to render the doctrines of Scripture more precise and intelligible. And hence arose the necessity for convoking councils and synods, for the clear enunciation of Scripture doctrines, and at the same time for making canons and laws by which the order and discipline of the Church might be regulated.

The four first general councils, the Anglo-Catholic Church has ever considered entitled to pre-eminent authority; but at the same time has guarded herself by her Twenty-first Article against the admission of any doctrine, enunciated as necessary to salvation, unless supported by the evidence of Holy Scripture.

Our Church, in her 139th Canon, declares that "Convocation, or the Sacred Synod of this nation, assembled in the name of Christ and by the authority of the Sovereign, is the true Church of England by representation." And to this Synod appeal was originally made to settle and determine such disputed matters as from time to time arose in the Church, until about 135 years since, when peculiar circumstances connected with temporal causes, and with the distractions both in Church and State, brought the Convocation to an abrupt close. From that period to the present, although regularly summoned by royal commission, and continued in existence, it has lain inactive; and now again its machinery has been put into motion, with every prospect that its further gradual advance and readjustment may conduce to the general good.

The Queen, in right of her sovereignty, can alone give it vitality, and, as the acknowledged governor of the Church, "supreme in all causes, as well ecclesiastical as civil," is possessed of the power of assembling the same at any time—of submitting subjects for exclusive deliberation, and of proroguing its sittings at her pleasure. At the present time the Convocation has been permitted to appoint a sitting committee, to deliberate upon certain ecclesiastical matters which may be brought forward at the next session for general consideration, the report of which may form the ground-work of a law to be enacted by the Queen and Parliament. And thus the anomaly so loudly complained of, of convoking the clergy by royal commission for the despatch of "Certain difficult and urgent affairs concerning us—the security and defense of the Church of England, and the peace and tranquillity, public good, and defense of our kingdom, and our subjects of the same," is removed at present. Indeed, it has been a continual subject of scorn and mockery, that under the grave and solemn authority of a royal command to the clergy, "entreating them by the faith and love" they bear their Sovereign, to assemble, "with all convenient speed," that, at the very moment of obeying this summons, they should have been peremptorily dismissed. But an exception to this observance of 135 years' endurance has now been made, and the present Convocation has at length been brought into operation for the settlement and determination of important matters and things in which the Church is vitally concerned. Such matters, hitherto, have, in a great measure, been passed over or inadequately regulated by the intervention of Parliament, while many of them, indeed, were, and are, beyond the province of Parliament to adjust.

Our Church, as a militant Church, must always be in a state of trial, requiring, under the grace of God, the aid of her sacred council to maintain her scriptural teaching, and to uphold her discipline. The regulating power of her Convocation is only the same, in effect, with that which all other communities possess—a power admitted as essential to all the analogies even of social and commercial life. With some, perhaps, who hear me, the opinion of the late eminent Dr. Chalmers may have some weight. It is recorded in the third volume of his life, that, contrasting the Scotch established religion with the Church of England, he said: "The Scotch establishment has one great advantage over that of England. It acknowledges no temporal head, and admits of no civil or parliamentary interference with its doctrine or discipline. The State helps to support it, but has nothing to do with the conduct of its ministrations. This devolves solely on its Synod. It is not so with the Church of England; but I would not demolish the Church of England on that account; I would only *restore to her her own Convocation.*" During the last 135 years, while her privileges have been in abeyance, the legislature, with which the Church of this country is closely connected (and it is hoped may long, with mutual benefit, continue to be so connected), has not extended all that protection which she requires and claims; and this, in these days, is the more to be deprecated from the present composition of the Lower House of Parliament, so many of whose members are in open hostility to her; and if, as unhappily is the case, this popular branch of the legislature is thus composed of so many whose influence is constantly directed against her, and is now seeking a still wider comprehension, the resistance to synodical action, the primitive function and indefeasible right of the Church, in reason and equity, can no longer be defended; for to what are we to look up for the settlement of disputed points connected with our teaching or ministrations, if not to the revived powers of our own Convocation?—powers guarded on all sides by every sufficient restraint against injurious excess, by the overruling prerogative of the Crown, and by the necessity of a sanctioning confirmation of Parliament?

To say that danger is to be apprehended in its revival from the different opinions held by its members on doctrine and practice, or that discussions and debates must, with them, produce still wider dissension, and kindle anew those angry feelings which brought former sessions to a hasty close, is to overlook or to disregard the causes of disruption in that skeptical age, when such men as Sancroft, Ken, and Lloyd, were opposed by the deistical Hoadley and by the time-serving Burnet, who, in one of his charges, scrupled not to designate the English clergy as "enemies to the Queen, the Bishops, and the nation"; to entertain apprehension of the occurrence of any such animosity in these our days, is to affirm that the spirit and temper of our times have not been improved either by experience of the past or the amended feelings of society in the present day; and that the deliberate consultations of men of learning and piety cannot now be tolerated, from fear of their falling further into disagreement, and creating a confusion with no vent for evaporation. But it must be admitted that discussions and debates in a regulated society are the elements from which truth is elicited and misapprehension rectified; for it is only by canvassing the opinions of men on both sides of a controversy, amicably entertained, that conviction of truth and justice can be satisfactorily attained. If this be denied, what purpose, it may be asked is answered by the deliberations and debates of our Houses of Parliament, if truth and justice, religion and piety, be not established for the public good, though not often obtained by unanimity of opinion.

In our late discussions in Convocation there has been no degree of warmth of temper or feeling exhibited between members holding opposite views and sentiments, and no difference whatever between the Upper and the Lower Houses, as was, unhappily, the case in former times, and this has already done much in silencing opposition and extorting approval; and, indeed, I know, personally, that this had great effect in reconciling rather than in aggravating existing dissensions. One and all have come to the discussion of the subjects brought before them in a spirit of forbearance and a disposition to conciliate and agree, free from all kind of collision, as was to be expected from men of piety and learning, imbued with Christian principles and feelings, earnestly devoted to the good of the Church and people.

It is the recent remark and subject of lamentation of one of the leading and most popular periodicals of the present day,—one which until lately has reluctantly borne favorable testimony to our Church,—"That to this time the delinquency of any unworthy member of our body can only be ecclesiastically visited by a process of law entailing an unjust and excessive expenditure upon the Bishop in whose diocese the offender resides. A Bishop has frequently, but very inconsiderately, been blamed for allowing such to escape with impunity, by those who know not how small is the Bishop's power over an incumbent. In such a case, he must prosecute at his own cost in the ecclesiastical courts; and from any defect of evidence, or from some technical mistake, he may at last fail in obtaining a conviction, after expending thousands in vain; and this in many cases precludes punishment of the offender altogether. And here it may be remarked, that during the period of the last ten years no less than ten or more bills of proceedings against the clergy have been brought before Parliament and there discussed, inflicting penalties upon our offending brethren severe and painful in the extreme, without the smallest reference to the parties most nearly concerned in them.

With all this before them, the present Convocation appointed a committee of both houses to deliberate on this subject, in consequence of which an able report has been drawn up, by which this important measure of Church discipline may be placed on a footing the least expensive and the most practical, and is now offered as the groundwork for a law to effect this long-desired object; and thus the revived energy of the sacred Synod has been brought into necessary and useful operation, while it has exhibited the cautious judgment of its members in preferring the exercise of legislative rather than of judicial functions, with the desire to meet the joint sanction of the Crown and Parliament.

In a similar manner were the Crown to submit other questions of Church law to a committee of Convocation before the introduction of bills into Parliament, and Parliament were to consider the reports which such committee might offer, and were to frame their acts upon them, there would then remain less need for the concurrence of the laity in any such measure beyond that which they through their representatives would always and in all cases possess. For these and such other purposes as may arise, it would only be requisite that Convocation should hold sessions occasionally, when the Crown, at the suggestion of the heads of the Church, could submit such measures as the circumstances might require, leaving a standing committee to carry on ordinary business; for it cannot be denied that many matters, purely ecclesiastical, have been carried into effect by the Legislature, not only without the concurrence of Convocation, but in opposition to all remonstrance on the part of the clergy; and this has given occasion to the enemies of the Church to reproach her as a creature of the State, and as being what is vulgarly and falsely designated "a parliamentary Church."

I claim it as an act of justice due to the members of Convocation that they have evinced prudence and moderation in putting the great machine into motion, duly impressed with the necessity of exercising the greatest caution; and it was no less their desire that, after an interval of nearly a century and a half, in giving it further impulse, its principles should be well understood, and that, in the further improvement of its constitution, its details be so adjusted, and so gradually adapted to the circumstances of the times, and the requirements of the Church, as to meet the approval and the feelings of all its members, whether lay or clerical.

With respect to the clergy, it is not unreasonable to desire that something may be done to bring the provinces of Canterbury and York into one Synod, and to make provision for the representation as well of the Irish branch of the United Church as of that of the colonial bishoprics; to define the power of the President of the whole Council; to extend the privilege of voting for proctors to all presbyters, whether incumbents or licensed curates; to determine upon a revision of the Canons, several of them being obsolete, others invalidated by special Acts of Parliament, and others, again, superseded by the Rubrics; to draw up forms of prayer for the consecration of churches, for the visitation of prisoners, and for the admission of converts from the Church of Rome; to consider the propriety of establishing uniformity of public psalmody, it being as desirable that such uniformity should prevail in one part of public worship as well as in the other; and whether it be not profitable to sing praises to God, if not always in the language of inspiration, yet to adopt some authorized version of hymns and sacred songs; to determine the question as to the most efficient and regular mode of ecclesiastical registration of baptisms—of meeting the abuse of civil marriages of persons in connection with the Church—as to the repeal of laws which contravene the law ecclesiastical in the publication of banns—as well as of those which enjoin the burial in our churchyards, or of reading the service over the bodies of those who have died not only not in communion with, but in open dissension from, the Church;—in short, to determine whether the Church should not by her Convocation be permitted to prescribe laws and rules for her own government, confining her deliberations to matters strictly ecclesiastical, and to such only as, being submitted to her by the Crown, would receive the confirmation of Parliament.

With respect to the laity, if the proposition of expressing their concurrence in matters of Church law by their representatives in Parliament, or by a voice in the election of proctors, be not deemed all that they could reasonably require in measures where hitherto the spiritualty has alone been concerned; if this should not be deemed satisfactory in these times of extended sentiment and feeling, but that an infusion of the laity in connection with the clergy should be admitted, either by consulting with them synodically upon prescribed classes of subjects, or by jointly voting with them in the election of proctors, in either case the rank and number of such as are *bona fide* Churchmen should be defined; and these should be admitted in such a ratio only as that the lay element should not preponderate. It may reasonably be concluded that Convocation, thus reformed, enlarged, and modified, might then become a council of great weight, authority, and usefulness to the Church at large,—a Church Synod which, connected with the State under the supremacy of the Crown, and looking either to the Parliament, or to the admitted laity, as confirmatory of the voice of the people, would, under God, be a glory to the nation, and a blessing to the people. Looking abroad, it would enable the Church to blend in close communion with the colonies in presenting a combined front to the growing and subtle pretensions of the Church of Rome; while at home we should be better provided to meet the untaught ignorance of the great masses of our population, and to increase the spiritual as well as the temporal condition of all classes of the people. All of which would greatly tend to bring us into a happier and more united state of feeling and sentiment, while, by brotherly intercourse and mutual forbearance, those differences, so many of which only require to be met in this spirit, would gradually subside, and, perchance, die away.

Much of this, my reverend brethren, I think might also be produced by cautioning our congregations against the too prevalent error that each individual is at liberty to determine for himself the true interpretation of Scripture, and thence of presuming to adhere to whatever sect or party his conscience, (in other words) the bias of his feelings, may lead him. It is this exercise of unlimited private judgment that is so destructive of all religious union; for if unlimited use of private judgment be allowed, what necessity can there be for any creeds?

Now this reference to the invariable teaching of the primitive Church our people are too apt to regard as ascribing her doctrines to tradition, rather than to Scripture itself, not understanding very clearly what they mean by tradition. By Catholic tradition we understand the testimony and the teaching of the Church traced through every age. This is very different from Romish traditions, which are mere novelties: true Catholic tradition ever has been, and ever must be, in accordance with Holy Writ.

The genuineness and authenticity of the sacred writings are proved by this Catholic tradition; for, says our Sixth Article, "in the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority there was never any doubt in the Church;" consequently we ought to be thankful that God has preserved to us that volume which only contains His will, and preserved to us, also, the Church, "the pillar and ground of the truth," to be the "witness and the keeper of this Holy Writ;" for to the Church Universal He has graciously committed the custody of these His divine oracles. Nor should we fail to convince our people that the three creeds of our Church were deduced by the ancient synods from the Holy Scriptures truly expounded, and that they were received by the whole Church as correct expositions of the Word of God. And further, that God has imparted such wisdom to the Church of which we are ministers—a true branch of the Catholic Church—as to embody the teaching of Scripture conveyed by these creeds into our Book of Common Prayer, so as to enable us in our mortal course to be filled with the hope that by this and other means of grace we may at length become acceptable in His sight, through the mercies and merits of Christ, our Saviour.

TO * * * *

Lady! to whom belong
The will and power to roll
The tide of music and of song
That overflow the soul,
The stream has passed away,
But left a glittering store,
Deposited in rich array
On memory's silent shore,—

A strand of precious things,
Where in confusion lie
The wrecks of high imaginings
And thoughts that cannot die.
O for that voice alone,
Whose full, refreshing flow
Could on the troubled soul its own
Serenity bestow.

Why should those streams be mute
Which brighten as they roll,
Nor in their liquid lapse pollute,
But beautify the soul?
O, tranquilize, refine
The heart, till it shall be
As in its primal day divine,
And full of Deity.

—William Croswell.

AN ACT to Incorporate the Trustees of the fund for aged and infirm clergymen of the Protestant Episcopal Church in the diocese of New York. Passed July 18, 1853.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

§1. William Bard, Gerrit G. Van Wagenen and Cyrus Curtis of the City of New York, and their successors, duly elected and appointed in the manner hereinafter prescribed, and the Bishop of the diocese as hereinafter provided, are hereby constituted a body corporate, by the name of "The Trustees of the fund for aged and infirm clergymen of the Protestant Episcopal Church in the diocese of New York," and by that name shall have perpetual succession and be capable of taking and holding by gift, grant or devise, real or personal estate, or both, for the purposes of said corporation, provided the yearly value or income of the same, shall not exceed the sum of six thousand dollars. The Bishop, for the time being, of the said Church, in said diocese, who shall be in the full and actual exercise of all the duties appertaining to his office, shall by virtue thereof, be one of the trustees of the said fund, in addition to the three trustees so to be elected and appointed as aforesaid.

§2. The objects of the said corporation, shall be the management and care of the fund now provided, together with that which may hereafter be contributed or acquired, and any accumulation accruing from the investment thereof, for the relief of aged and infirm clergymen of the Protestant Episcopal Church in the diocese of New York, and the appropriation of the same to that purpose, according to the directions to be, from time to time, given by the Convention of said Church in said diocese.

§3. The said Trustees so to be elected and appointed shall be chosen from the lay members of said Church in said diocese. They shall hold their offices during the pleasure of the said Convention, and all vacancies occurring in said trustees, shall, from time to time, be filled by said Convention, or in such manner as the said Convention shall direct. The said trustees shall appoint, from their number, a chairman and secretary, and no act of said trustees shall be valid unless authorized by a resolution and adopted at a regular meeting of said trustees, by a majority of the same, and recorded by the secretary in a book to be kept as a record of their proceedings, which book shall be open to the inspection of said Convention.

§4. A statement of the proceedings of the said trustees hereby incorporated, exhibiting the condition of the fund entrusted to their charge, together with their receipts and disbursements, shall be reported to each annual Convention of the said diocese.

§5. The said trustees shall be bound to conform to any instructions that may, from time to time, be given them by the said Convention touching the management of the said fund, and the disposition of the same; provided, that such instructions shall be in writing and shall be entered on the journal of the Convention.

§6. The treasurer of the said Convention, for the time being, shall, by virtue of his office, be the treasurer of the said fund, and shall have the custody of all the property of which the said fund shall be composed, and shall hold the same, subject to such directions as the said Trustees shall, from time to time, give in relation thereto, provided however that the said Convention may, at any time, make provision for the appointment and substitution of any other person as treasurer of the said fund, who shall hold his office during the pleasure of the said Convention, and to whom all the provisions, in this section contained, shall apply, in lieu and stead of the treasurer of the said Convention.

§7. In case the diocese shall hereafter be divided into two or more dioceses, it shall be lawful for the said Convention to make such disposition of the said fund, in reference to such division, as they may deem just and reasonable: and from and after such division, this act and the provisions herein contained, shall apply exclusively to the diocese within which the City of New York shall be located; and whenever, and so often as any diocese, including the said city within its limits, shall be divided, this act and the provisions herein contained, shall, upon such division, be deemed to apply exclusively to the separate diocese including the said city as aforesaid.

§8. The provisions of title three of the eighteenth chapter of the first part of the revised statutes shall apply to the corporation hereby created so far as the same are applicable and have not been repealed.

Are the Chinese Rebels Roman Catholics?—A dispute having arisen as to the source from which the Chinese rebels have derived the notions of Christianity which appear in their proclamations, Dr. Delaplace, Vicar-Apostolic of Kiang-si, and Dr. Rizzolati, Vicar-Apostolic of Hou-Kouang, have written letters asserting, that whatever the rebels may be, they are not Roman Catholics. To prove this they refer to the proclamation in which the rebels, speaking of "the great God, our Heavenly Father, who in six days created the heavens and earth, the land and sea, men and things," use for "Great God" the word *Xam-ti*, literally, "great and supreme Emperor," a designation which Pope Benedict XIV prohibited and ordered the expression *Tien-chou*, which signifies "Master of Heaven," to be used instead.

A Voice from the Diggings.—A gold-digger writing from Bendigo Creek, Australia, to a friend in England, concludes his letter with the following unique and earnest appeal—"Now pray write once a month at least, and number your letters, that I may see whether I receive all. And above all vote for 'Ocean Penny Postage.' Go a-head with that. A penny is enough for a letter. Our shippers only pay three farthings a pound for freight of wool, and less for tallow. I only paid £15 for my passage out, which is 3,600 pence, and I believe I weigh 3,600 half ounces! Besides our shippers nearly kept me in food for 100 days, and 22 days more. Just try to remember that, a letter does not eat anything. If the Ocean Penny Postage were established, Government would reap the advantage in paper duties, for the stationers woud sell a ream where they now sell a quire."

THE CHRISTIAN POLITICIAN.

From the second of two sermons by the Rev. Cornelius Walker, under this title, we make the following extract:

This brings to view another evil, but too frequently developed in the struggle for political pre-eminence. Some twelve years ago, one of the great statesmen of our country,* when called upon, during an animated contest, to address his fellow-citizens, selected as the theme of his remarks, the importance of recognizing the same principles of morality in political as in social life; in political as in commercial, or legal, or any other ordinary transactions. It was a word fitly spoken; not only as to the manner, but in its substance, in its application to a wide-spread and corrupting delusion. Many persons seem to think that a different rule of right, and a different sort of conscience, may be acted upon, and recognized in different spheres of action. We sometimes, for example, hear of "a code of honor" which annuls the moral obligation under which a man is resting, not to revenge himself, by murdering a fellow-creature. Such honor might be regarded as perfectly consistent with the highest act of baseness towards God, with a risk of the heaviest wrong and injury to the murderer's own innocent family, and with the certain reception of such injury by the innocent family of the one who has fallen. So, again, we sometimes hear of such a thing as commercial conscience; such, for instance, as was developed in the celebrated controversy between the English and Chinese authorities in regard to the opium question. Then, again, we hear of a "legal conscience," by which unsound arguments may be justifiably employed; and such an arrangement of facts may be made, in a case, as knowingly to give a false impression. Sometimes, also, we hear the remark, that "corporations have no souls," meaning by this, that men in a collective capacity do not usually recognize their individual responsibility; that a man, for instance, as a common councilman, a member of a manufacturing, a turnpike, or a railroad company, may do many things in concert with others, which if he did in his individual capacity, would be condemned by his own sense of right, and perhaps disgrace him in public estimation. And so, also, we hear of a political conscience, by which a man, without examining into its correctness, will trumpet abroad evil reports of his opponents, will make appeals for votes' sake, to ignorant, vulgar, sectional and unfounded prejudices, will offer arguments having no weight but in the existence of such prejudices, will present facts, ex parte, distorted and out of their proper connection. It is utterly impossible to explain these, and similar phenomena; to note the estimable lives, in other respects, of persons in whose experience they occur, without charitably suggesting some such explanation. The whole tenor of their course goes to show, that in these other relations of life, the general obligations of morality and religion are cheerfully acknowledged; are allowed to influence their conduct. The thought of calling in question a neighbor's purity of motives in ordinary transactions; the idea of readily giving heed to reports against that neighbor's integrity; of sending these abroad, in all directions, previous to a thorough examination of the evidence upon which they are based; a disposition to put the worst construction possible upon all of his actions, and to depreciate every good quality which he cannot be denied to possess; such a course as this, in private life, they are ready to reprobate and regard with abhorrence. And yet within a certain sphere of action, and for certain purposes, we find these same individuals speaking and acting as if such conduct were perfectly proper, and to be anticipated as a matter of course. "Who is my neighbor?" was a question once asked, for the purpose of ascertaining within what limit a Jew might exercise his feelings of kindness and fraternal affection. The answer to this question broke down every such limit; showed that all must be included; and by specially pointing to the benevolence of an ecclesiastical and political opponent, the good Samaritan, rather than to the Priest or Levite, the questioner's own countrymen showed that even these could prove themselves to be neighbors, and should, therefore, be regarded and treated as such by their opponents. How often have Christian politicians seemed to forget the spirit and substance of this parable; seemed to think that there were some men who were not thus neighbors; and some relations of life in which men regarded otherwise as neighbors, were outlawed from such regard, and all the rights and good treatment thereto appertaining. If this language seems to be exaggerated, I will mention one single fact, by which its correctness will be illustrated beyond the possibility of a cavil. Within the last three years, two of the leading* statesmen, of the opposing parties of our country, have been called away from the passing strifes and duties of times, to the abiding realities of eternity. Now, what was the opinion expressed of these men, we need not ask, by their friends, but by their opponents? They had entered public life within a short distance of each other; had sometimes acted in concert, but more frequently in opposition. Alike idolized by those of their own sentiments, beyond any other two of this century, they died full of years and full of honors: were borne in solemn triumph, from the seat of government to their respective homes, the paternal fields of Machpelah, where in accordance with that yearning instinct of our common humanity, their bones might rest at last with those of their fathers. We all remember those greater than Roman triumphs of the venerated dead, when city after city, and village after village, and community after community, rose up, and bowed down their heads in lamentation and respectful mourning, as their ashes were borne past to their respective places of destination. We remember, too, that while in many cases the grief of friends was found too deep for utterance, the mournful admiration of opponents expressed all that could be desired; all that had ever been asked by the departed, as to their integrity and honest devotion to the best interests of the whole country. We believe that in the large majority of cases these last utterances were sincerely made, that it was not merely the sentiment, "nil de mortuis nisi bonum," by which they were prompted, but the real truth finding its way at last, and shining out unobscured through the mists and clouds of passion and party prejudice. And although "such honors, however sincerely offered, were nothing to the dead; could not atone to those noble hearts, now dust and ashes, for all the wrongs and injuries they may have suffered," yet they cannot but be grateful to many who remain; have an elevating influence upon those who offer them, constitute an inestimable heritage to the bereaved and mourning posterity, of those by whom they were received.

And now let us go back a little to the history of these two individuals. The universal expression now is, we disagreed with these men, but we respected them; we thought one, with all his intellectual acumen and ability, to be deficient in practical wisdom; we thought the other, with all his capability of taking strong common sense views of most practical questions, to be theoretically in great constitutional error. But we never doubted the purity, the earnest, and almost morbid sincerity of the one, and we always respected and admired the chivalric, and even sometimes impolitic honesty and straightforwardness of the other. Such have ever been our sentiments! But how does all this comport with the past? Is there any form of political venality and corruption, of political weakness short of idiocy, which has not, at some time or other, been charged to these men; been trumpeted forth through all the agencies of party, from one end of the country to the other? And this, too, in many cases, by the very men, and in the same editorial columns which have just given utterance to these sentiments of respect and admiration! We acted thus and so. We thought otherwise. We now give utterance to these thoughts; there is no reason of policy why they should be suppressed. And if one, in the simplicity of his heart, be led to ask: how is it that men seem to have no sense of shame or guilt in making such avowals? how is it that the community does not receive these avowals with disgust and loathing? he is told, with a smile perhaps of commiseration, of his ignorance in such matters. That while such charges were made for political effect, and had, undoubtedly, been injurious to those against whom they were made; and were intended to be understood as well founded by those who were not able to investigate them, that is, the masses; yet they were not to be understood so strictly by the intelligent men of either side; that it ought to be understood that charges of this kind, however serious, when thus made, never affected the private character either of him who carelessly made them, or of him against whom they were uttered. In other words, that the moralities of private life are not strictly applicable in politics; that a man may be politically injured, or ruined, by acts of injustice or falsehood: these acts, in after life, to be regarded as proper subjects, neither of shame nor compunction; that not having originated in personal enmity or malignity—a strange reason in the way of excuse—they were not to be regarded with that moral reprobation which would be visited upon the same kind of action, if committed in private life. Am I unjust in these conclusions? God forbid that I should be so to individuals, and I feel thankful that there are many such who are noble exceptions,—doubly noble, because they are exceptions,—yet, at the same time, it must be admitted that there is a much larger number, for whom no such exception can be pleaded; who are engaged in that most absurd as well as wicked attempt to bring about good ends, by the use of improper and bad means.

But I may be told, in reply to all this, that the recluse of the cloister, whose experience is bounded by the walls of his study or the limits of his parish, can know nothing of these matters; that the lonely student must not think of testing, by his abstract principles, the comprehensive schemes of the gigantic and far-reaching statesman. My answer is, that these abstract principles govern the world. They originate in an infinite intellect; with One Who is infinite in knowledge and wisdom; Who is not only thus in wisdom and knowledge to contrive, and in power to execute, but is immutably perfect and just in His decisions and actions. By these comprehensive principles, not only the conduct of individuals, and of nations, but of worlds, hierarchies of angels and archangels, in heaven and hell, the whole universe is regulated. Among these pirnciples is one, written by the finger of God all over this world of ours: as well upon the face of nature, and the moral constitution of His creatures, as in His inspired Word: that sin, wrong-doing, at some time or other, is productive of mischief and suffering. "Where the carcass is, there the vultures are gathered together!" Where sin is, in a world governed by a perfectly just God, there are the poisonous seeds and elements of misery and disaster!

"Who sows the serpent's teeth, let him not hope
To reap a joyous harvest: every sin
Has in the moment of its perpetration,
Its own avenging angel."

"He that plows iniquity, and sows in wrong doing," whatever may be his sphere of action, "shall reap the same," that is, the final result of such conduct. We can never mistake, when we make the assertion that wrong doing will, eventually, be mischievous. If not in this present world to the individual, in the next. If not immediately to the party, eventually to the whole country, and thus, alike, to all parties. Such seems to have been the great lesson intended to be taught our world, by the Old Testament history of the favored people of God. But it is not less clearly manifest to him who reads aright the recorded history of many others.

* Whose death has taken place since this discourse was delivered.

Mr. Bacon and his Parish.—The parish contained between five and six hundred souls. There was no one of higher rank among them than entitled him, according to the custom of those days, to be styled gentleman upon his tombstone. They were plain people, who had neither manufactories to corrupt, ale-houses to brutalize, nor newspapers to mislead them. At first coming among them, he had won their good will by his affability and benign conduct, and he had afterwards gained their respect and affection in an equal degree.

There were two services at his church, but only one sermon, which never fell short of fifteen minutes in length, and seldom extended to half an hour. It was generally abridged from some good old divine. His own compositions were few, and only upon points on which he wished carefully to examine and digest his own thoughts, or which were peculiarly suited to some or other of his hearers. His whole stock might be deemed scanty in these days, but there was not one in it which would not well bear repetition, and the more observant of his congregation liked that they should be repeated.

His only ambition was to be useful; if a desire may be called ambitious, which originated in the sincere sense of duty. To think of distinguishing himself in any other way, would for him, he well knew, have been worse than an idle dream. The time expended in composing a sermon as a perfunctory official business, would have been worse than wasted for himself, and the time employed in delivering it, no better than wasted upon his congregation. He was especially careful never to weary them, and, therefore, never to preach anything which was not likely to engage their attention, and make at least some present impression. His own sermons effected this, because they were always composed with some immediate view, or under the influence of some deep and strong feeling.

Mr. Bacon neither undervalued his parishioners, nor overvalued the good which would be wrought among them by direct instruction of this kind. While he used perspicuous language, he knew that they who listened to it would be able to follow the argument; and as he drew always from the wells of English undefiled, he was safe on that point. But that all even of the adults would listen, and that all even of those who did, would do anything more than hear, he was too well acquainted with human nature to expect.

A woman in humble life was asked one day, on the way back from church, whether she had understood the sermon a stranger had preached, and his discourse resembled one of Mr. Bacon's neither in length nor depth. "Wad I hae the presumption?" was her simple and contented answer. The quality of the discourse signified nothing to her; she had done her duty as well as she could, in hearing it; and she went to her house justified rather than some of those who had attended to it critically; or who had turned to the text in their Bibles when it was given out.

"Well, Master Jackson," said his minister, walking homeward after service, with an industrious laborer, who was a constant attendant; "Well, Master Jackson, Sunday must be a blessed day of rest for you, who work so hard all the week; and you make a good use of the day, for you are always to be seen at church!"

"Ay, Sir," replied Jackson, "it is indeed a blessed day; I works hard enough all the week, and then I comes to church o' Sundays, and sets me down, and lays my legs up, and thinks o' nothing."—Southey.—*The Doctor.*

PITCAIRN'S ISLAND.

The Rev. T. B. Murray, Secretary of the Society for Promoting Christian Knowledge, has recently put forth a book, entitled "Pitcairn: The Island, the People, and the Pastor; with a short Account of the Mutiny of the *Bounty.*" The book we have not seen; but the *Colonial Church Chronicle* for August has a brief review of it, which is so interesting that our readers, we apprehend, will only wish it were longer. We herewith give them all there is of it.

This work comes opportunely to supply the interest which has been felt in Pitcairn's Island and its inhabitants; an interest which has been lately much increased by the arrival of Mr. Nobb's in England at the end of last year, and his recent ordination, as the duly commissioned priest and minister of a people among whom he had labored to the best of his ability as lay-teacher for twenty-four years. The history of the settlement is so singular, that had it occurred in an earlier period, and been (as it most probably would have been) handed down to us with some inaccuracies of detail, the whole narrative would doubtless have been rejected as romantic and incredible. For it is in outline this: A body of lawless Englishmen, mutineers, flying from the justice of their country, take with them some savage men and women from Otaheite, and land with them on the most remote and least known island they could find, in the midst of the ocean: and there, as might be expected,—for peace does not grow from the seed of violence,—in mutual massacres and treachery they consumed away. The white men oppress the blacks, and the blacks plot against the white, till all the Otaheitan men, and all but four of the mutineers are killed. The women, frustrated in an attempt to escape, plot the destruction of these four, but are discovered: and of these one commits suicide in a fit of drunkenness, another is so dreaded for his turbulent and revengeful temper, that his two surviving companions fall on him in self-defense, and slay him with an axe; the children descended from this stock, some of them born among bloodshed, are now a peaceful and religious little community, and show, as is proved by much well authenticated evidence, a more than average amount of virtue, contentment and devotion. It is this striking contrast between the fathers and the children, between the history of the mutineers of the *Bounty*, and the accounts we receive of Pitcairn's Island, which increases so greatly the interest which either story might by itself legitimately claim. We seem to be told in a touching and affecting way, how the Providence of God was pleased to interfere to save the innocent from the effects of the sins of the guilty. Of the two survivors we have mentioned, Edward Young died soon after of asthma, and the last, John Adams, found himself in 1800 the only man among several heathen women, and about twenty children, from five to fifteen years of age. His heart became touched with repentance for the transgressions of his past life, and awakened to a sense of the responsibility of his present position. He knew but little, but by the faithful use of that little, he was led on to gain more; three books had been brought from the *Bounty*, a Bible, a Prayer Book, and another book, than which we can hardly imagine any one better adapted to the ignorant and imperfectly opened mind of this repentant sailor, "The Knowledge and Practice of Christianity; an instruction for the Indians," by Bishop Wilson, of Sodor and Man. He could then hardly read, having never been at school, but having taught himself what he knew by scraps of paper picked up by him when a boy in the streets of London. The results of his work tell with what patience and industry he labored, and how the blessing of God rested thereon.

So anxious, indeed, were the young people to learn, that on one occasion two of the lads, who were employed by Adams to make a mattock of iron from the wreck of the *Bounty*, instead of accepting the promised compensation (a quantity of gunpowder), told Adams they would rather he should give them some extra lessons from God's Book, a name by which they used to designate the Bible.

We may trace too the hand of Providence in the ways in which his work was taken up by another, but six months before he was himself called away by death. A lieutenant in the Chilian service, a native of Ireland, returning home after many hardships and dangers, became so impressed with the descriptions which the captain of the ship in which he sailed gave in course of conversation of the happiness of the people at Pitcairn, that after pondering on

the matter for four years, he resolved, as his wish was now to lead a life of peace and usefulness to his fellow-creatures, to take up his permanent abode in the island; which, after considerable difficulty and expense, he succeeded in reaching in 1828; he is now the Rev. GEORGE HUNN NOBBS, chaplain of Pitcairn's Island, and one of the Missionaries of the *Society for the Propagation of the Gospel in Foreign Parts*. For further particulars, we refer to the volume itself, which will be perused with interest. It begins with the sailing of the *Bounty*, and ends with some extracts from the public register of Pitcairn, and with some sermons and poetry of Mr. NOBBS; there are several well-executed wood-cuts, and two portraits. We give the following extracts from among many more that might be made:

Captain BEECHEY observes, that ADAMS on no occasion neglected his usual devotions. The old man, while on board the *Blossom*, slept in that officer's cabin, in a retired corner of which he fell on his knees each night, to say his prayers, and was always up first in the morning for the same purpose. Captain BEECHEY, who made many highly valuable notes respecting the character and customs of the people twenty-seven years since, gives the following remarkable account of them:

"During the whole time I was with them I never heard them indulge in a joke, or other levity; and the practice of it is apt to give offense. They are so accustomed to take what is said in its literal meaning, that irony was always considered a falsehood in spite of explanation. They could not see the propriety of uttering what was not strictly true for any purpose whatever. The sabbath-day is devoted entirely to prayer, reading, and serious meditation. No boat is allowed to quit the shore, nor any work whatever to be done, cooking excepted, for which preparation is made the preceding evening. I attended their church on this day, and found the service well conducted. The prayers were read by ADAMS, and the lessons by BUFFETT; the service being preceded by hymns. The greatest devotion was apparent in every individual, and in the children there was a seriousness unknown in the younger part of our communities at home. In the course of the Litany they prayed for their sovereign and all the royal family with much apparent loyalty and sincerity. Some family prayers, which were thought appropriate to their particular case, were added to the usual service, and ADAMS, fearful of leaving out any essential part, read in addition those prayers which are intended only as substitutes for others. A sermon followed, which was very well delivered by BUFFETT; and lest any part of it should be forgotten, or escape attention, it was read three times. The whole concluded with hymns, which were first sung by the grown people, and afterwards by the children. The service thus performed was very long; but the neat and cleanly appearance of the congregation, the devotion that animated every countenance, and the innocence and simplicity of the little children, prevented the attendance from becoming wearisome. In about half an hour afterwards we again assembled to prayers. They may be said to have church five times on a Sunday."

All that remains to be said of these excellent people is, that they appear to live together in perfect harmony and contentment; to be virtuous, religious, cheerful and hospitable beyond the limits of prudence; to be patterns of conjugal and parental affection, and to have very few vices. We have remained with them many days, and their unreserved manners gave us the fullest opportunity of becoming acquainted with any faults they might have possessed.

More recent visitors speak very highly of their musical skill, the great bodily strength and activity displayed by many among them; and the Rev. Mr. ARMSTRONG, writing from Valparaiso in 1849, with reference to some books which had been sent them by the *Society for Promoting Christian Knowledge*, says of them:

You will be glad to learn that they are all well educated, the young men being instructed in navigation, and some of the lower branches of the mathematics; and that they live together in the greatest harmony, and in the strictest observance of religious duties, public, family, and private, with every appearance of perfect freedom from all crime, and bearing the stamp of extreme innocence and simplicity.

We ought in candor to mention, that we think there are here and there defects of taste and judgment in the style of the work. As, however, we have already exceeded our allotted space, we can only add, that since the island is less in size than Hyde Park and Kensington Gardens, and that half of it is too rocky for cultivation, while the population already amounts to 170, it is evident that, within no distant period, emigration to some extent must take place from its narrow shores: is it, then, too much to hope that the present high character of its population, their hardy habits and ancestral connexions with Otaheite, may fit them under proper training to become, if not missionaries, at any rate most useful pioneers of Christianity and civilization among some of the countless islands of the Southern Pacific?

COMMUNICATIONS.

THE LATE CHIEF JUSTICE JONES.

At a meeting of the Vestry of the Church of the Annunciation, at the house of the Rector, on Thursday, August 11th, 1853, the following statement and resolutions were submitted:

The Vestry of the Church of the Annunciation, having received the mournful intelligence of the demise of their senior Warden, the Hon. SAMUEL JONES, who expired at Cold Spring, L. I., on the 9th inst., in the 84th year of his age, deem it their duty to put on record their sense of his exalted worth, and their profound respect for his memory.

Although eminent for more than half a century as a jurist and civilian, it is yet only within a comparatively late period that Judge JONES has taken a prominent part in our ecclesiastical affairs. He was educated in the Dutch Reformed Communion, and indebted to it for his early religious impressions and culture. In mature life he avowed his preference for the Protestant Episcopal Church, and for the last fifteen years he has been in the fullest sense a member of her communion.

In the year 1837 Judge JONES was sent by St. Bartholomew's church of this city as a lay delegate to the Diocese of New York, which was then commensurate, in territorial limits, with the State. In the following year he represented the same parish in the Special Convention called at the city of Utica, for the purpose of maturing a plan for the division of the Diocese. In the Annual Conventions of 1839, '40, '41, and '43, he also represented the parish of St. Bartholomew's. In 1844, and in every subsequent year of his life, he was a lay delegate to the Annual Convention of this Diocese from the Church of the Annunciation.

In 1839 Judge JONES was elected *supplemental delegate* to the General Convention, and took his seat in the General Conventions of 1841 and 1844, having been appointed by Bishop ONDERDONK to fill vacancies in the lay representation of the Diocese. In 1845 he was elected a lay delegate (which office he continued to hold at the time of his decease), and took his seat in the General Convention of 1847.

In 1844, after the Annual Convention, Judge JONES was appointed on the Standing Committee of this Diocese to fill the vacancy occasioned by the death of THOMAS L. OGDEN, Esq. He was elected to the same office by the Annual Convention of 1845, and has been re-elected every year subsequently.

In 1846 he was elected a trustee of the General Theological Seminary by the Board of Trustees, and continued a member of that body during his life.

For the last few years of his life he was also a member of the Vestry of Trinity Church of this city.

To these stations in the Church, Judge JONES brought the same powers of memory, discrimination, and judgment; the same directness and honesty of purpose; the same dignity and courtesy; the same habits of watchful attention and patient thought; the same facility in detecting and making manifest to others the main point of every case brought under his consideration, and of disentangling it from extraneous complications and collateral issues; the same caution and diffidence in arriving at conclusions, and the same stern self-reliance and fearlessness in carrying them out, when arrived at, without regard to the praise or censure of men, which had obtained for him, in the highest judicial stations of the State, the respect, admiration, and confidence of the members of the bar and of his fellow-citizens generally. Nor was the modesty with which, while comparatively a stranger in the Church, he deferred to her customs, and to the counsels and measures of those who had experience in her affairs, less remarkable than the promptitude and firmness with which he applied her distinctive principles, when once they were interwoven with the fabric of his own mind, to the determination of his conduct in new emergencies and new questions of an ecclesiastical nature.

The Church of the Annunciation was organized A. D. 1838, and in the first election of wardens and vestrymen Judge JONES consented to become its senior Warden; an office which he continued to hold until the time of his decease.

The exalted traits of character which shone forth in his judicial and forensic life, and in the higher stations of the Church, were also manifested in this smaller sphere so far as opportunity was given for their exercise. The records of the Vestry attest the regularity of his attendance at its meetings, and he was always punctual unless prevented by some conflicting engagement. In the growth of our parish, from its feeble beginning to its present flourishing state, we have been very largely indebted to the patient, assiduous, and vigilant care which he has bestowed on its concerns, to the soundness of his judgment and the wisdom of his counsels on several occasions of perplexity, to his generous promptitude in extending to us the benefits to be derived from his professional abilities and his eminent social position, and to his noble liberality also in contributing of his worldly substance to every measure which was deemed to be conducive to the growth and prosperity of the parish.

At the commencement of the 84th year of his age, Judge JONES's health was unbroken. His powers of physical endurance, which were the wonder of all who knew him, continued unimpaired: his mind, as it ripened in wisdom, had lost nothing of its pristine freshness and vigor; his temper placid and cheerful, his manners, bland and courteous gave no indication of the acerbity or moroseness of declining years. In the beautiful language of Holy Writ, "his eye was not dim, nor his natural force abated:" the hand of time had dealt gently with him, sparing him from the infirmities of old age, while it crowned him with its dignity and honor. Within a week, however, after this period, Judge JONES was attacked with a severe cold, followed by a partial paralysis, which, at the expiration of little more than two months, terminated his life. He was soon satisfied that his recovery was hopeless, and he met the awful crisis as a Chri[illegible]ught, resolving, by GOD's help, to devote the residue of his life to a more careful preparation for death; that so, to use his own language, his last days might be, what all ought to have been, spent in the service of his Maker and Redeemer. It pleased GOD to preserve his mind unclouded to the last, and he was thus enabled, so far as the nature of his complaint allowed, to carry his pious desire into effect, and to give his attention, almost exclusively, to the things which concerned his everlasting peace. In the pursuit of this end he renewed distinctly, solemnly, and repeatedly his profession of the Christian faith; he reviewed, with as much minuteness as his circumstances allowed, the conduct of his past life; he opened his mind, with the humility and teachableness of a child, to the instructions and consolations of the Word and Church of GOD; he bore his illness with the utmost patience and resignation, and he embraced with marked satisfaction and joy every opportunity that was afforded him to unite with those around him in prayers, praises, and thanksgivings suited to his state and condition. In a word, the death of this venerable man was the fitting close of his life, calm, impressive, and edifying; void, indeed, of rapturous excitement, but adorned with those graces of faith and penitence, of meekness and humility, and great charity, which most fit and prepare the soul for the mercy and acceptance of GOD at the last day through the merits of His Son our Saviour JESUS CHRIST.

On these grounds it is *Resolved*:

That this Vestry has sustained an irreparable loss by the removal of the late Hon. SAMUEL JONES from the scene of his earthly labors;

That we acknowledge with strong emotions of gratitude the benefits which have accrued to our whole communion, and particularly to our own parish, from his illustrious name and services;

That our poignant and unaffected grief at our bereavement is tempered with devout gratitude to Almighty GOD for having given to us, and continued among us beyond the alloted age of man, so bright an example of enlightened and substantial piety, of sound, practical wisdom, of ingenuous simplicity, of inflexible integrity, and unblemished purity of life and conversation.

It is also *Resolved*, That in testimony of their grief and profound respect for the memory of the deceased, this Vestry attend his funeral in a body; that these resolutions, with the statement prefixed, be entered in full on their Minutes; that they be published in the *Churchman*, and that a copy of the same be sent to the family of the deceased.

By order of the Vestry,

SAMUEL SEABURY, Rector.

F. A. GUION, Clerk of the Vestry.

For The Churchman.

CONSECRATION OF ST. JAMES' CHURCH, GOSHEN.

This solemnity, with nine persons confirmed on the same occasion, took place on the 5th of August.

Besides the Provisional Bishop and the Rector, there were present the Rev. Dr. BROWN of Newburgh, the Rev. Messrs. FOWLER of Monticello, STEWART of Walden, WALSH of Maspeth, HAWKSLEY of Marlborough, HITCHCOCK of Piermont, CARTER of Vernon, (N. J.) LEONARD and HOUGHTON of New York, and JOHNSTON of La.

The services, including the Bishop's lucid and forcible defense of Liturgical Worship, were attended with deep and decorous interest by an assemblage of parishioners, friends and village people, which crowded the building to its utmost capacity, many not being able to find standing room within the doors.

This structure is pure, but not florid Gothic, built of lead-colored limestone. The arching has about 440 angle, and consists of a simple jam and splay, without mouldings. The exterior length, including buttress, is 90 feet, width, ditto, 49 feet. The tower is in the front corner, (N. E.) with a small front and side projection. It rises 57 feet to the base of the spire, which for the present is left off. The side walls are 15 feet high, the front and gable 43 feet to the apex, the former surmounted by a cross, the latter by a small bell turret. The buttressing with under work is heavy. The roof breaks at 12 feet above the eaves, leaving a steep middle pitch. The aisles are made by posts meeting the roof at the line of break on the inside. The chancel, an arch 30 feet high, is made by tower on one side and vesting-room on the other, is 8 feet depth to the rail, ascended by 4 eight inch steps, with 10 feet between floor step and pews. Desk and pulpit in opposite corners of it, and the font before the main entrance, which is the tower door front. Six pairs of posts (or pillars) line the nave. The roof is open, with post-plates, brackets, curved ribs, collars and tracery in the spandrels. The whole woodwork, including furniture, is of pine, except the bracing and ribs, which are oak, no graining or other imitation, all the work having a mild oil stain except the doors, which are painted; the glass is colored. The chancel window, which consists of three lights, having in the middle light a cross below, crown above, with an I H S in the arch, and the side lights a capital alpha and omega respectively, in the arches, with the font shadowed by the dove and the cup with hand of blessing over it on the lower compartments.

The church will seat about 450 persons, the whole cost of the edifice and appointments is about $13,500, not including a neat and chaste font, the gift of Mrs. OGDEN HOFFMAN, and the encaustic tiling of the lower floor, the tiles for which were presented and the work executed by Messrs. MILLER & COATS of New York.

Architects; Messrs. WILLS & DUDLEY.

Mason: JAMES BROWN, Goshen.

Carpenters: Messrs. PAYNE & VALENTINE, Goshen.

The whole building is chaste and beautiful, and reflects much credit not only on the architects, but also on the mechanics of the place, who have so faithfully carried out the design. It is in keeping throughout, solemn and churchlike, and more than this it has been built economically; nothing is there which could have been dispensed with, yet, strong and substantial, it seems to have been built for all time, and in its solemnity conveys at once to the mind the holy purposes for which it is henceforth forever set apart.

The completion of the spire will add to the exterior beauty of the building; yet even as it now stands the edifice is an ornament to our village and a source of pride to those who have contributed to its erection, and it will increase in beauty as the trees grow up around it and the creeping vines cling about its walls.

Go on thus to increase in strength and beauty, oh thou Church of the living GOD—lengthen out thy borders and gather in thy children, until that time come when there shall be but "one fold and one shepherd." *

Goshen, August 18th, 1853.

THE REV. SAMUEL PENNY.—The *Newport Mercury* reports the proceedings of a meeting of clergy and laity held in All Saints' chapel, Newport, on occasion of the sad and shocking death of this estimable clergyman. The meeting took place on Monday the 15th, immediately after Morning Prayer, the Rt. Rev. the Bishop of PENNSYLVANIA being called to the chair. The report is as follows:

The Bishop remarked, that the object of the meeting being, as he understood, to express the feelings of the community in regard to the death of the Rev. SAMUEL PENNY, who was killed in the collision on the Providence and Worcester Railroad, he would say, that though the Rev. Mr. PENNY was a presbyter of the Diocese of Rhode Island, he yet considered him, by reason of his noble Christian character, the property of the Church at large. He had met the Rev. gentleman on but one occasion, yet the result of that brief intercourse had been a deep impression of the simplicity of character, the gentleness of disposition, the refinement of mind, and godliness of the man. Such characters could ill be spared at any time, least of all in such dire days as those on which we had fallen, when it might truly be said, "The faithful are diminishing from among the children of men." After further remarks as to the singularly pure and beautiful character of the deceased, the Bishop expressed his hope that the meeting, while it condemned the carelessness of companies and conductors of railroad lines, would not fail strongly to animadvert upon the hot-headed and reckless temper in the traveling community, which induced them to press forward at perilous speed, and demand to be transported to a given point in a time inconsistent with safety—to which spirit, he said, might be attributed many of the mishaps constantly occurring, to the great detriment of limb and loss of life among travelers.

Resolved, That we feel ourselves admonished of the shortness and uncertainty of human life, in the sudden and awful decease of the Rev. SAMUEL PENNY, who was killed in a collision of trains on the Providence and Worcester Railroad, on Friday, August 12.

Resolved, That the Protestant Episcopal Church has been bereaved of one of her best ministers, in the death of the Rev. SAMUEL PENNY, whose earnest piety, whose gentle demeanor, whose ripe learning, and whose holy example in love and good works are a precious heritage to the survivors, and a memory sacred to the departed.

Resolved, That the frightful sacrifice of many valuable lives by means of the collision on the Providence and Worcester Railroad (the third catastrophe of the kind reported within one week in our country), while it excites the horror of the meeting, ought to startle the community into a severe and effective reprobation of the guilty carelessness of Railroad Companies, and those who have immediate custody of our lives, and the lives of our fellow-citizens.

Resolved, That our duty to society constrains us to express, in the strongest manner, our condemnation of the wicked recklessness manifested by those in charge of public conveyances, and to appeal earnestly both to public opinion and civil authority to interfere, and by all moral and legal force to redress the evil.

Resolved, That while this meeting condemn the companies and their agents as immediately responsible for these awful disasters, they cannot refrain fom deprecating and denouncing in the strongest terms the reckless impatience of passengers, which is so prevalent in this country, and which often leads them to censure and resist regulations adopted for their own safety.

DAVID C. PAGE, D.D., Tenn.
HENRY J. MORTON, D.D., Penn.
FRANCIS VINTON, D.D., N. Y.

The above resolutions being put to the meeting by the Chairman, they were unanimously adopted.

Rt. Rev. ALONZO POTTER, D.D., *President.*
HENRY J. MORTON, D.D., *Secretary.*

NEW YORK MEDICAL COLLEGE.—We can heartily congratulate the friends of this institution on the accession of Dr. PARKER to the professorship of Physiology and Pathology. The fact is thus announced in the *New Hampshire Statesman* of the 20th inst.:

We learn that Dr. EDWARD H. PARKER, of this city, has been appointed to the Professorship of Physiology and Pathology in the New York Medical College, and is soon to leave us to enter upon the duties of his office and the practice of his profession in New York City. Dr. PARKER has for several years past conducted with distinguished ability the "*New Hampshire Journal of Medicine*," a monthly periodical, which under his charge has proved a valuable acquisition to the profession. During the term of his residence in Concord, Dr. PARKER has secured a large number of friends, both among those who have had occasion to require his valuable professional services, and also others who have been accustomed to meet him socially.

THE CHURCHMAN.

NEW YORK, AUGUST 27, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

IT APPEARS that the Rt. Rev. the Bishop of MARYLAND has arrived by the *Pacific*; and the delegation, which we have already announced, from the Propagation Society, by the *Arabia*. As to the state and prospects of the good Bishop's health, we are not informed. We never can sufficiently regret the most unhappy and unnecessary exigency that has obliged him to so early a return from the scenes where we had hoped and prayed that his health might be re-established.

WE ARE INDEBTED to the Rev. Dr. HALE, Archdeacon of London, for two very interesting and valuable pamphlets which we shall hope and endeavor to make good use of at some future but not far-distant time. Before receiving them, we found an extract from one of them in the *English Churchman*, which we cut out with intent to publish with comments. One of the pamphlets is Dr. HALE's late charge to the clergy of his Archdeaconry; and the main purpose of them both is to urge an extension of the Ministry by reviving or establishing an order of Subdeacons in the Church. We have long hoped, in common with many others, that our ecclesiastical counsellors and governors would take the initiative in some movement of this kind. Such an extension of the Ministry is probably still more needed among us than in England. We have a vast number of feeble parishes, or elements of parishes, not able to provide themselves with clerical services, but in many cases having intelligent and zealous laymen who could and would labor very usefully and acceptably, if some arrangement were made so that they might do so without breach of order and law. But we forbear further remark for the present, and until we can fortify our views from the pages of Archdeacon HALE.

THAT BLESSINGS FOLLOW DUTIES.

One might well suppose that, where men read and believe the Scriptures, and even where their minds are fairly open to the teachings of nature and reason, it were needless to argue that a resolute, manful doing of duty, as such, letting alone the feelings and inclinations of the doer, is the true way of virtue and peace. What, judging by its own native force and evidence, can be better, in the eye of Divine or of human law, than acting from stern, inflexible principle, from a fixed, controlling, and commanding sense of right? laying the strong hand of reason and conscience on our sensibilities, and compelling them to move by the rules and measures of the the soul's highest, clearest light? When men are overtaken in crime, natural equity teaches us to make allowance for the temptations which may have assailed them, and, in our estimate of their guilt, to consider how much they have had to resist. For human virtue is a frail thing in the best of us; and we know not how much strength of virtuous principle there may be in a bad-appearing man, till we have first measured the hostile powers whereby he has been overcome. And doubtless the self-same principle of equity will instruct us, when we see men holding on in due course and keeping to the way of duty and right, to think the more highly of their virtue according as, to avoid swerving from that way, their better mind has had to wrestle with the adverse promptings or swayings of inclination or circumstance. For what stronger proof can there be of a rectified reason or a fast-rooted faith, that when it carries a man right onward against the wind and stream of present occasion or present propensity? when he sees the right, and steadfastly pursues it, simply because it is right, and not because it is agreeable to his feelings, nay, even though, perhaps, it involve some crucifying of his inclinations? Assuredly the man who does and persists in doing thus is in the way of building himself or of being built up in the very best strengths and fortifications of moral manhood. And in the long run he will altogether outstrip in the way of virtuous and godly living one who trusts to be carried smoothly along in the right course by a certain native aptness and felicity of disposition, and so takes up the notion that there is no virtue in acting from a severe sense of duty, when it goes against the current of forward and pleasurable emotion. And the reason is, because in the latter there is really no principle of moral growth called into exercise: on the contrary, it settles into a habit of thought and action with him that there is no use in doing his duty, unless he find it agreeable and pleasant, and enter into it with a certain zest and alacrity of spirit and feeling; so that duty loses its hold upon him, and he has nothing to bear him up and carry him onwards, as his sensibilities become chilled and stiffened by age; there being no habit or law of reason confirmed within him of following duty as duty, whether it be pleasant and inviting or not. That the oak may strike its roots deep, nothing so good as the storms that threaten to lay it prostrate; it being thus made strong to stand by having something to withstand. And even so the moral nature grows strong and firm in wrestling with and outwrestling the invitations of ease, or idleness, or pleasure.

We scarce think that any one can have the hardihood to deny or dispute these propositions. To those who have thought or experienced much on the subject, it cannot but be well known, that the best way to keep the sensibilities fresh and vigorous is to make them wait on the reason. If we let them run at large, even though they be not disposed to err from the right way, they will most likely soon fret and worry and waste themselves out. On the other hand, an overmastering sense of duty will keep putting more and more of sweetness into the steepest and ruggedest path: men naturally have an ever-growing zest and pleasure in obeying the law of right as a law, and not as an impulse, when that law has once been enthroned in its rightful supremacy within them, and been wrought, by the strivings of an intelligent and upright will, into a habit of their soul.

Yet it has somehow grown to be much too generally believed and acted upon, that there is no merit in going sternly about one's duty, unless present feeling and inclination so concur in the work as to turn it into a sort of play or self-rewarding pastime. A prompt, honest, faithful doing of what is right and just, regarded simply in and by itself, neither is nor brings any spiritual benefit to the doer. We neither expect a blessing to come, nor recognize it as having come, unless its coming be reported in our sensibilities: it must be ushered in by tumults and ecstacies of joy or grief, its approach must be authenticated by raptures and transports, or by agonies and writhings of heart, else it is presumed not to have visited or come near us. There is no way, but the messengers of Heaven must travel on the high and open road of observation; and their footsteps must be heralded, or accompanied, or followed by agitations and perturbations in the sensorium, otherwise we have no evidence, no *sign*, of their passage. In short, the work of duty must be attended with some sensible impressions, some conscious influxes of the Divine blessing, else we are unblest: GOD cannot be with us, unless His presence be attested by special and singular tokens of feeling; unless it cause the heart to leap with gladness, or to be weighed down with sorrow; unless it touch and shake the spirit with certain peculiar emotions of delight or of woe.

Thus it is not what we do, or on what grounds and to what ends we do it, but the state of feeling with which it is done, that indicates to us how our conduct stands in the sight of GOD. The simple doing of our duty, as duty, is not enough: unless the work be agreeable to our present feelings; unless we enter into with such a measure of zest and delight, as makes it easier to do it than to leave it undone, we can have no confidence of the Divine favor in it or for it: in keeping the commandments, in doing justly, loving mercy, and walking humbly, GOD must show us a sign, else we have no assurance that His good SPIRIT has been with us, moving and enabling us to do it. What if a man have the conscience of doing or having done what he knows to be right and good; and what if this conscience have the effect of bracing and confirming his resolution to persist in so doing; is all this of itself any proof that GOD has blessed or is blessing him in the work? For example, reason and Scripture unite to enjoin upon us the duty of prayer and praise and thanksgiving to the GOD that made and redeemed us. Suppose, then, a man lives in the steady, quiet, punctual discharge of these offices; sometimes, it may be, feeling a pleasure in them, sometimes feeling them go against the grain, but still manfully performing them, not because he finds delight in them, but because he knows them to be right; suppose that, while acting under this rooted and strong conviction, his thoughts have rest and his soul is at peace, not from conceit of any goodness in himself, but from confidence in the promises of GOD; suppose, moreover, that his heart be rendered all the more humble, his walk all the more careful and circumspect, forasmuch as he often has little or no pleasure, and sometimes the reverse of pleasure, in what he knows to be good; the very indifference or reluctance of feeling, with which he goes about his duty, thus serving as a constant remembrancer of that inward evil which still clogs and encumbers his going where and as his better reason directs: and suppose that, in leading such a life, he has, in his own view, "no piety to speak of;" that he seldom or never says anything about his feelings; that he has no sentimental agonies and ecstacies, nor knows any transports of joy or woe, of hope or despair; that he indulges in no tempestuous raptures or ignorant discourses, as if the coming of the SPIRIT had pushed reason from her throne and seated passion there; that he is a stranger to the fits and gusts of pietistic enthusiasm, it being a matter of religious principle and of moral taste to avoid them: but that he walks along smoothly and evenly, with a certain austere calmness and composure of spirit; and, instead of referring to some special tumults and perturbations of feeling as ascertaining him to be in a spiritual state, takes the utmost care to behave himself, "to think and do always such things as are right," because he regards this as the only competent assurance that GOD's grace is working within him, or GOD's blessing is resting upon him: suppose a man to be and to do all this, still, among the popular religionists of our day, it will only gain him the reputation of being a formalist; no matter how great the beauty of his daily life and character, still, doubts will be hinted whether he has any "vital piety," or even knows what vital piety is; his judgment in religious questions, and his example in religious life, will be nonsuited on the miserable mountebank plea, that he has never experienced a change of heart, nor undergone a process of conversion; cannot specify how or where the grace of regeneration came to him, nor prate about the times and signs of its coming, as registered in the dark hot alcove of his sensibility.

Accordingly, it has been made a matter of serious charge, and that, too, by one claiming to be in and of the Church, against the school of Churchmen amongst whom we are commonly, and, we hope, justly, classed, that they hold a form of doctrine which "repudiates those mental and spiritual emotions, that anxiety and sorrow which in a greater or less degree, according to GOD's providence, always accompany the new birth of the soul. It would lead us to the belief, that if baptism is properly administered, the subject of it placing no mental bar to its efficacy; if it is followed by confirmation, and the reception of the LORD's Supper; if there is a proper regard for the external demands of the Church, and withal a moral life; the great work in the soul of the sinner has been commenced, and is properly progressing: the result of which must inevitably be a mere outward religion, and must fill our churches with a class of members who have the form of godliness, but know nothing of the power thereof in their hearts and souls."

Now it really seems scarce possible to conceive how a greater amount of false and ignorant and mischievous teaching could be rammed together into so small a space, than we have in this quotation. It supposes a man to be walking strictly in the ordinances and commandments of GOD; that he is honestly using whatsoever means of grace GOD has provided in His Word and Church; that, so far as can be perceived, he is living up to the height and measure of the Church's demands; that his moral character is without blame or reproach, pure, upright, just, and charitable; in a word, that he is doing his duty, his whole duty, for aught appears, both as a Churchman and as a man;—and yet all this yields no proper evidence that the grace of GOD has worked or is working vitally within him: though his religion be thus lived out; though his faith be shown by works, as far as works are capable of showing it; though the stipulation of a good conscience towards GOD be thus faithfully redeemed; still this does not infer that his religion is any more than an outward thing, a hollow form of godliness, without the power thereof: and all this hard daily toil of Christian virtue, silently issuing in such a blameless and beautiful life and character, is to be outweighed by a few such spasms and paroxysms of emotion as may be engendered in the hothouse of a vulgar pietism!

Surely, against all this morbid and mischievous course of teaching, it may well be urged again and again, that the path of duty is the path whereon the Divine blessing comes and goes; that while we are really intent on learning and doing our duty, GOD is most truly with us, though we know it not; and that His presence is all the more for our good, inasmuch as it is in a form less likely to be turned into aliment for spiritual pride and conceit. And it is clear, that while men are working on this principle,—a principle that naturally puts them upon asking earnestly, "LORD, what wilt Thou have me do,"—instead of referring to the promptings of their inward sense, and so growing into a habit of turning their thoughts inwards, and contemplating their own spirits, and hanging and brooding over their feelings and states of mind,—a course that can hardly avoid the swellings of vanity and the curse of self-deceit;—instead of this, their thoughts and feelings will be drawn outwards to the ordinances and institutions which GOD has provided and prescribed, with which His promises run, and to which the blessings of His presence are pledged. This is a walking with GOD, not by sense or feeling or sight, but by faith, faith in what He has Himself declared; and in our present state of being it is only by such faith that we can truly walk with Him; and the very act of turning to our feelings, and looking to our minds for something to walk by, argues a secret desire to walk with ourselves under the self-deceiving notion of walking with Him. And, in truth, this whole thing may be justly construed as betraying the subtle workings of a hidden infidelity, the deep, deceitful strivings of the evil heart against the very laws and conditions of faith, secretly but surely undermining all real trust in GOD, in the external objective forms of His appearing, and in the outward laws and methods of His working.

And it is but a natural result of this course, that we may often see men who, by thus gazing inwards and poring over their own hearts to catch the significations of the SPIRIT, have become so intoxicated with the conceit of spiritual illumination, that GOD Himself cannot teach them anything; the alleged inward presence, of which they are conscious, overriding and superseding those external promises and prescriptions which stand on testimony and speak to faith. All this, we repeat, is but the proper development of that most virulent germ of error and infidelity, which connects the blessings of GOD's grace and favor rather with certain feelings and emotions, certain luxuries and ecstacies of joy or grief, than with a strict conscientious performance of whatsoever falls within the known external laws and course of duty. And perhaps one of the first beginnings of this evil is when men choose to pray rather in words suggested by present feeling and impulse, that is, words agreeable and pleasant to them at the time, than in words which a large and manifold judgment of reason and Scripture has pronounced to be wise and right and fitting. All which apparently proceeds from a secret persuasion that in religious worship it is better to speak such words as are pleasant to themselves, than such as are pleasing to GOD; at all events, they will needs be speaking their own words, rather than His. And so they spurn at forms of prayer, and let their fancies and feelings run riot, under the notion of praying by the SPIRIT; just as if the proper movings of the SPIRIT would not have the effect of making their words wary and few, and of inspiring them with serious concern rather to do what is right than to follow their inclinations.

When we first began this editorial, we had no idea but that a column and a half would hold all we had to say; but the theme has grown and expanded while we were meditating upon it. Our time and space are already used up; and the rest, if there be any rest, must wait till another time.

THE CHURCH AT HOME.

Maine.—The *Journal* of the Thirty-fourth Annual Convention, which was held at Portland on the 13th and 14th of July, has come to hand. According to this, the Diocese has 12 parishes and 13 clergymen. The present number of communicants is 867. During the past year, there have been 136 baptisms, 53 persons confirmed, 2 ordained to the Priesthood, 3 churches consecrated, and 2 others begun. The number of S. S teachers, in nine parishes reported, is 104; of scholars, 725.

We subjoin the closing paragraph of the Bishop's address, though we must needs confess that we do not seem to understand precisely what the meaning in some places may be. For instance, what does the Bishop mean by the "Catholic Church?" His reference, we take it, cannot be to that Church which, according to our 20th Article, "hath power to decree Rites and ceremonies, and authority in Controversies of Faith." Again, what does he mean by "traditions or the interpretations of the Catholic Church?" Does he mean the constant and uniform traditions and interpretations of the One Catholic and Apostolic Church, such as the Nicene Creed and the Canon of Scripture itself? This would of course bring us to admit "so much of Popery" as the Catholic Church has, not merely "at *any time seemed* to authorize," but at *all times actually authorized;* not indeed as a *substitute* for Scripture, but as true to the whole mind and meaning of Scripture. If his meaning be, that we should *not* admit so much of Popery as is thus authorized, then there is some pertinence in what he says about "the individual judgment and conscience." If he mean something else, then we must first know *what* he means, before we can be certain that *his* authority carries more weight than the authority of the Church. However his individual judgment and conscience may serve for himself, we can hardly think it, for us, so safe a guide to the whole mind and meaning of Scripture, as we seem to have in the constant, uniform judgment of the Catholic Church. Perhaps it should be remarked, that *we* have vowed our entire, hearty assent and consent to the 20th Article of the Church; the consequence of which vow seems to be, that in controversies of faith, not merely the constant, but even the present judgment of the Church must overrule our own opinion. Again, the Bishop says, and most truly, that "our Church charges us to receive, as matter of faith, only what can be proved from Scripture." But then who is to be the prover? Must each receive only what he can himself prove from Scripture? or is every man to set up his individual judgment as the test and measure of what can be thus proved? If so, what becomes of the authority of the Church in controversies of faith? This may suffice to indicate how closely and coherently Bishop BURGESS reasons. So far are we from refusing the Church's authority, that, until he bring better arguments, we cannot admit that he has any authority but what the Church has conferred upon him. Here is the passage in question:

Some allusion may be expected from me, before closing this address, to events which have deeply distressed our whole communion. It has seen the unprecedented spectacle of one of its Bishops abandoning his charge, and seeking reconciliation to the Church of Rome. Of him, it is enough if I say with a sorrowful heart, "Alas, my brother!" But for our clergy and laity throughout the land, such an issue of such a career has a voice which no discussion of secondary questions can suppress. We may rejoice, my brethren, in the belief that its peculiar warning belongs rather to others than to us; but let it strengthen in all of us the conviction that if we would be safe, and avoid leading others astray, we must abide honestly by the principle of the supreme authority and the sufficient clearness of the Holy Scriptures. Our Protestant Church requires its clergy to affirm this principle in the very hour of their ordination. So long as it is honestly entertained, no more of Popery can exist among us than what an honest reader of the Scriptures is led to discover in their pages; pages which never make it one proselyte. When for this principle is substituted a reliance on the traditions or the interpretations of the Catholic Church, and the Word of GOD is supposed to be unintelligible without these, so much of Popery may be admitted as the Catholic Church has at any time seemed to authorize; and through many long ages vast portions of that Church gave it all their authority. Our Church, my dear brethren, when it shook off the Papal bondage, charged us, one and all, to receive as matter of faith, only what could be proved from the Scriptures; and I beseech you to resist, as the first temptation back to the same bondage, anything which would persuade you to deem the Word of GOD too obscure to guide the individual judgment and conscience. Whatever losses, like this, our Church has suffered, or shall suffer, and it has suffered the loss of men whom we all rejoiced to honor, it has been and will be through this first departure from the sole, sure standard of Christian truth and practice. The testimony of JESUS is the spirit of prophecy and of all Scriptures. To Him let us go, thus guided; to Him, as the one, only Mediator; and through Him, to all the mercies of our reconciled Father; and however we may prize such reflected light as the Church may shed, let it never be compared, for an instant, with the beams of the Sun of Righteousness.

New Jersey.—The Rt. Rev. the Bishop of NEW JERSEY has issued a Circular Letter to the churches of the Diocese, calling a Special Convention, to meet in Trinity church, Newark, on Wednesday, Sept. 21, at 11 o'clock A. M. The purpose of the meeting, as stated in the Circular, is, "to consider and act upon any matters growing out of the paper, purporting to be a Presentment, which was laid before the Convention at its last Annual Session."

A pamphlet has also been issued from Burlington, containing a "Statement and Vindication of the Diocese of New Jersey," and other papers relating thereto. The Statement and Vindication is certainly a paper of very great ability, and reflects the highest credit both on the authors and the cause. We regret very much that it did not reach us in time for our this week's issue. It is too long for our inside, and we see not how it can be made shorter. We purpose giving it in full next week.

Notwithstanding the marked ability of this paper, the reading of it has given us inexpressible pain. Alas, alas! when will our brethren of the laity cease from these most hateful and wicked attempts to gag those who differ from them in opinion, by forcing on such a species of terrorism! Would they heap the curses, not loud but deep, of Heaven and nature and humanity on their cause, by making martyrs? Already have their malignant prosecutions caused more of scandal to the Church, than could have been caused by all the crimes that are charged, granting them to be as just and true, as they are vindictive and false. To those who are without, the Church is fast becoming known chiefly as a place where the old odium theologicum is running riot, and where men, calling themselves brethren, are moved to worry, and persecute, and hunt one another to death. It is not to be supposed that the blood of Bishop DOANE will suffice to slake this terrible thirst; for it is a thirst that evermore grows by what it feeds on. Give it "ample room and verge enough,'" and GOD only knows where it will end!

Virginia.—The Rt. Rev. the Bishop of the Diocese was at Berryville on the 28th and 29th of July. On the first day, 7 persons were confirmed; on the second, a special service was held for the colored people, 3 of whom were confirmed. On each occasion, the Bishop addressed the candidates both before and after confirmation. On Sunday, August 7th, Bishop MEADE held a special ordination at Millwood, and admitted Mr. W. N. MEADE to the Order of Deacons; the Rev. W. N. PENDLETON and Professor MAY being present and assisting.——Week before last, a new church at Warrenton was consecrated by Bishop JOHNS.

THE CHURCH ABROAD.

England.—The Colonial Church Regulation Bill was up for a second reading in the House of Commons on Tuesday the 2d inst., and was postponed to another session of Parliament, owing to the lateness of the time and the hard pressure of other business. There was not much discussion of the question, but what there was went to show that the measure would be considerably simplified in its course through the Commons. Lord JOHN RUSSELL, Sir ROBERT INGLIS, Mr. ROUNDELL PALMER, Mr. GLADSTONE, and the Solicitor General, were in favor of the measure, though not all of them in favor of going about it so late in the session. It also appeared that Mr. KINNARD would oppose the Bill at any time and in any form. It is not altogether clear why the Bill was delayed so long, unless to the end that it might be too late for the session.

The Missionary Bishops Bill had also been laid over, but in such a way as to leave it doubtful whether it would ever be heard of again.

THE PRINCE OF WALES, as Duke of Cornwall, has given £100 towards the Exeter Diocesan Training College.

THE JUBILEE OF THE Sunday School Union was lately celebrated, Mr. W. B. GURNEY, the founder of the Society, presiding. It was stated that the number of Sunday scholars within a circuit of a few miles round London was estimated, soon after the forming of the Union, to be 21,000, which number in 1851 had grown to 138,600. During the past few years the Union had granted £7,000 towards building school-rooms in various parts of the country. The number of libraries granted, up to March 21st, 1853, had been 2,750, the value of which at the publication price was £16,762, but for which the schools paid only £5,587. The total amount of the grants made by the Union for the last two years was £28,704.

AN INTERESTING OCCURRENCE is said to have taken place on Sunday, July 31st, in the church at Temple Sowerby, connected with the family of ABRAM LOWTHIAN, the village tailor. Old ABRAM, who was many years the parish clerk there, but who had resigned the office to one of his sons, gave out the psalms; old Mrs. LOWTHIAN was an attentive hearer; the Rev. JOHN LOWTHIAN, his eldest son, was the clergyman who preached; ABRAM, the second son, played the violoncello, and joined in the singing; CHRISTOPHER, the third son, was parish clerk; and two other sons and two daughters formed part of the choir. The church was crowded to excess, all the friends and old companions of the reverend gentleman, who was on a visit to his native village, flocked thither to hear JOHN LOWTHIAN preach. Old ABRAM has brought up a family of twelve children, six sons and six daughters, all of whom are now living, with the exception of a son, who died young about six years since. ABRAM never had anything but what he worked for with his own hands.

THE CHURCH LAY ASSOCIATION in Wales held its second General Meeting on Saturday, July 30th, at Clynnog. After the appropriate religious services, the report was read, showing that the Society had grown considerably in numbers during the last three months, and had succeeded so far as to secure the interest, not only of laymen generally, but also of many of the clergy. That during the quarter six meetings had been held in the various rural deaneries of this county, the details of all of which meetings were interesting, and some of them important, to the Association; and that, taking all things into consideration, there was great success.

Near the close of the proceedings, the Rev. D. WILLIAMS spoke in effect as follows: "I cannot help expressing the satisfaction I feel in seeing so many of my fellow-countrymen assembled here this day, to support the Church of their fathers, and to promote its efficiency. It was once said by a member of the House of Commons, that we have Protestant England, Popish Ireland, Presbyterian Scotland, and *Dissenting Wales*. But I hope and trust that this movement will be a means of removing the opprobrious stigma which is but too applicable to our native country, and of bringing it back into the bond of unity, peace, and love. When I first heard of this movement, I certainly felt qualms and apprehensions about it, until I had consulted others of my clerical brethren; for I was anxious to have the Bishop's sanction; but when I understood that to have been obtained, then I said, 'Go forward!' And I have no hesitation in saying that, had he been present here to-day, you would have obtained his lordship's approbation; and I verily believe it would have gladdened the hearts of our Archbishops and Bishops likewise."

The purpose and prospects of the Society will be best understood by the following letter from "A Welsh Clergyman" to the London *Guardian*:

The Church in Wales is, perhaps, too remote from common observation to attract the notice of a London journal; yet it may interest you and the English Church to hear of a movement which has lately originated and is gradually spreading among the laity, of the middle classes chiefly, in favor of the Church in Wales. Probably many of your readers have penetrated, in these days of universal traveling, as far as the fastnesses of Snowdon—have paused to admire the beautiful lakes of Llanberis, and been awe-struck at its majestic mountain-passes; and those who can make a comparison of the present state of the country with its state twenty years ago, will have noticed, besides improved roads, other and, to the Churchman, more interesting features, in the restored or rebuilt village church, rearing its slender steeple to the sky, and the substantial school-buildings adjoining. The seed is beginning to yield fruit.

The district to which I have referred has given birth to an extraordinary revival of Church feeling, and that among a class of people almost altogether absorbed in Dissent, which promises, with God's blessing, to bring many a wanderer back to the fold of the Church of his fathers.

A short time since the Church and her ministrations were attacked with great virulence by some Dissenting teachers, and the same lecture, full of fallacies and misstatements, was delivered once and again in Methodist meeting-houses to applauding audiences, as well as extensively circulated through the press. Dissenters were beyond measure elated: the Church's departing knell was being tolled; so, at least, they thought. Meanwhile a spirit of inquiry was aroused among some thinking men as to the real merits of the case; and this led them to see the hollowness of the claims which Dissent put forward, and the real character of the Church as divinely instituted, and possessed of a ministry deriving its authority by regular transmission from Christ and His Apostles. The more these ideas were realized, the stronger was the yearning felt to see the Church, which now began to assume a spiritual character in their sight, in a state of greater efficiency, and the inquiry was put by one and another—What can we do to remedy the present state of things? This has resulted in the formation of a society called "The Church Lay Association," the organization of which is nearly complete through the several rural deaneries of the county of Carnarvon. Each rural deanery has its branch association, the meetings of which are attended by persons deputed by the communicants of the different parishes, and the general association for the county is attended by representatives from the several deaneries. It is, of course, as yet in its infancy, and, like all other movements of an ecclesiastical character, requires judgment and discretion to direct it, in order to its leading to wholesome results. But as a sign of real life, it may be hailed with gratitude. Indeed, the most sanguine Churchman would not, twenty years ago, have thought such a movement in Wales in the remotest degree within the range of possibility: after a long period of depression, it comes, therefore, more peculiarly as a season of refreshing.

I would only, in one word more, ask for the sympathies of English Churchmen in behalf of the Church in Wales. The Church in Scotland, and the Church in Ireland, and the Church in the Colonies, have of late, each in its turn, occupied the public attention, and doubtless they have their claims: but let the Church in Wales also have some share of sympathy, and, afflicted as she is by Dissent—the too sure fruit of her own past worldliness and neglect—let her have a place in the Churchman's prayers, now that she is awaking from her spiritual lethargy, and showing signs of true life among her members generally; for it cannot be doubted that this movement among the laity is to be traced back to increased zeal among the clergy. There are many populous hamlets of quite recent growth in the mining, coal, and slate districts of Wales, entirely destitute of Church provision: the consequence is, that they are left either in ungodliness or in the exclusive possession of Dissenters, who can build a chapel at no great risk upon the joint-stock principle, and who, by their labors in such destitute places, more than by any conviction of the intrinsic excellence of their system, have commended themselves to the affections of the Welsh people. The wealthy Churchman cannot lay out of his abundance at greater and surer *interest* than in rendering aid to such destitute districts, of which there are many both in North and South Wales, especially as aid afforded at this critical time may be of incalculable value.

The Rev. Mr. Swindell, a Baptist minister at Newmarket, after having been a strict Dissenter 40 years, has sent in his resignation, and been confirmed by the Bishop of Ely.

It is announced by the *Sunday Times*, that the Rt. Rev. Dr. Perry, Bishop of Melbourne, will succeed to the Metropolitical See of Sidney, and that the Rev. Robert Allwood, Chaplain to the late Bishop of Sidney, will succeed to the Bishopric of Melbourne.

A Commission of clergymen, appointed by the Bishop of Llandaff, has been lately sitting at Merthyr Tydvil, in Glamorganshire, touching certain charges made by one clergyman against another. The charges were brought against the Rev. W. Rowlands, curate of Merthyr; the first, "Allowing Sunday school pupils to recite chapters in the parish church;" the second, "Allowing a Dissenter to pray on the burial ground after the service was over." After sitting some hours with closed doors, the Commission reported that the charges were not sustained by the evidence. The Bishop has expressed his disapproval of the irregularities that have occurred in public worship, and of the mode in which it was brought before the public, which was under an assumed name in the columns of a newspaper.

The parish church of Micheldean, having undergone a process of restoration, was re-opened on Wednesday the 27th ult. The high square deal pews, which formerly disfigured the building, have been replaced with low oak seats after the ancient pattern; only one of the old pews still remaining, as a relic of prejudices which, it is hoped, will soon pass away. At the re-opening there was a large attendance of clergy and laity; services were held and sermons preached, morning and evening; the Holy Communion was administered, and an offertory collection made of £150. After morning service, about 150 of the neighboring gentry and the principal inhabitants sat down to a luncheon in the schoolroom, which was tastefully decorated for the occasion. They were succeeded at four o'clock by about the same number of the poorer inhabitants, who were regaled with a substantial dinner. The children, to the number of 130, partook of cake and cider. Merry peals were rung throughout the day, which was observed throughout the parish almost universally as a holiday, and will never, we trust, be forgotten by the inhabitants of Micheldean. The services on the following Sunday were attended by large congregations, who appeared thoroughly to enter into their spirit, and to appreciate the space and comely adorning of their beautiful church, after having for ten months previously been compelled to attend the services in a small and inconvenient schoolroom, which had been licensed by the Bishop for the purpose.

Vigorous efforts are on foot, says the *Sheffield Times*, to provide an incumbency for the Rev. Canon Trevor, who, though a parish chaplain, elected by the trustees, has been excluded by the vicar from the pulpit of the parish. The cause of this exclusion is not stated. The Rev. gentleman, however, has lately published a book in favor of synodical action, which is on all hands allowed to be the best that has yet appeared on that subject. A site for the new church has been given by Mr. Wostenholm, at Sharrow, where a large population is rapidly collecting. The church is to contain 750 sittings, half of which are to be free; the cost to be £3,000; besides £1,000, to be applied towards the endowment, as required by law. The church, when consecrated, is to be vested in trustees.

The foundation-stone of a small Norman church was laid at Fromilode, in Gloucestershire, on Thursday the 28th ult. The proceedings begun by a procession of clergymen in their surplices, headed by the Rev. Sir Lionel Darell, Bart. The stone was laid amidst chanting and prayers, by Lady Darell. The whole area of the nave is to be filled with open sittings.

The first stone of a new church was laid at Lowestoft by Mr. J. H. Gurney, on Wednesday the 27th ult. The cost of the church, including schools, is estimated at £6,500, £4,000 of which has been raised by subscriptions and voluntary contributions in the neighborhood. The building is to be in the Decorated Gothic style. The population of the place is said to have increased by 2,000 within a short period; which increase has made the church necessary.

A determination having been formed to erect new buildings for the National School connected with Holy Trinity chapel, in the parish of Ashtonjuxta, Birmingham, Monday, August 1st, was appointed for the laying of the first stone. The ceremony is said to have been highly satisfactory, both in itself, and as showing an increased regard to Church principles in that town. To stamp the occasion with a sacred character, the day begun with religious services, choral, the Holy Communion and a sermon. A procession was then formed of the choirs and clergy, in their vestments, who went from the chapel to the site, chanting the 148th Psalm. The ceremony being over, the procession returned to the chapel, and afterwards, with a large company of ladies and others, partook the hospitalities provided by the incumbent and some of the laity who had been most forward in assisting him. That being the feast-day of the school, the children then met in a large field, and were regaled with substantial English fare, and afterwards went about their play. The day closed with prayers.

The foundation-stone of a new church was laid by the Bishop of Manchester, on Thursday the 4th, at Oldham, a large manufacturing town in Lancashire.——Also, at Colchester, on Monday the 8th, by Mr. Rowland Alston, the religious part of the ceremony being performed by Archdeacon Burney.——Also, at Bollington, in Cheshire, by the daughter of the Rev. Dr. Hordern, vicar of the parish; the land being given by the Earl of Stamford.

Ireland.—Authentic reports state that the Bishop of Limerick, the Right Hon. John Hatchell, and Dr. Longfield are the new Commissioners of National Education.

The Archbishop of Dublin lately presided at the first meeting of a "Society for Protecting the Rights of Conscience." The object of the Society is set forth in the following passage from his opening address:

We are entirely unconnected with conversions, except so far as converts may be exposed to persecutions for conscience' sake. We enter into no connexion with any society for diffusing religious knowledge of any kind. By rights, we understand not necessarily that every one is right in the religion that he adopts, but that his neighbors have no right to interfere with him. We merely maintain that a man has a right—not necessarily a moral right, nor a right in point of judgment, but a civil right—to worship God according to his own conscience, without suffering any hardships at the hands of his neighbors for so doing. We limit ourselves entirely to those descriptions of persecution in which the law can give no relief. As for assaults and violence of any kind, where the law provides and holds out a remedy, we leave all persons to seek that remedy for themselves; and we do not undertake to guard, or to remunerate, or to compensate any persons who are exposed to obloquy, to curses, denunciations of divine vengeance uttered by men, to ridicule, or to any sort of annoyance of that kind. They should be taught to bear it and to support it with joy and satisfaction, through divine help, and rejoicing that they are counted worthy to suffer in the good cause. But when attempts are made to compel men to conform to what they do not conscientiously believe, by the fear of starvation, by turning them out of employment when they are honest and industrious laborers, by refusing to buy and sell or hold any intercourse with them—then I think it is, and then only, that a society like this ought to come forward, and that all persons, whatever religion they may be of, or whether they are of any religion at all or not, in a feeling of humanity and justice, ought to look with a favorable eye on such a society as yours, provided it keep itself within its own proper bounds.

A very mysterious attempt was lately made on the life of the Rev. W. Turpin, vicar of Clara, King's county. We subjoin a short account of it from the *Evening Mail*.

Mr. Turpin had just entered his study, with a lighted candle in his hand, when a shot was discharged through the window, the shutters of which had not been closed. Providentially the reverend gentleman escaped unhurt, although the assassin fired in the direction of a desk at which Mr. Turpin was in the habit of sitting. The charge took effect in the window shutter, close to the desk. As yet, no probable cause has been assigned for the commission of this atrocious act. Mr. Turpin is a man of a singularly gentle and unoffending disposition, and had only recently taken possession of the vicarage. He succeeded the late Rev. Skelton Gresson, whose life was attempted in a somewhat similar manner about twelve years ago. Mr. Gresson was fired at while returning home in his gig from a friend's house, where he had dined.

Scotland.—The Annual Diocesan Synod was held in St. Andrew's church, Brechin, on Wednesday the 3d inst. After the appropriate religious services, including the Lord's Supper, and a sermon by the Dean, the annual meeting of the association took place, when contributions were announced to the value of nearly £200; and claims for aid, towards clergymen's and schoolmasters' stipends, for upwards of £250; the Bishop, however, urging the need of increased exertion, to render the Diocese self-supporting. This done, the Synod was then organized, the Bishop, the Dean, eleven presbyters and one deacon being in attendance. The Bishop then made report of the principal events of the year—the institution of his chaplain, Mr. Greig, to the charge of the mission church, Dundee, and of Canon Haskoll, of Perth, to that of Lawrencekirk—the establishment of a Church school in that village—the laying the foundation-stones of new churches for the existing congregations of St. Paul's, Dundee, and St. Mary's, Arbroath—the acquirement of some property by the Church at Drumlithie—the donation by Mr. Chalmers, of Auldbar, near Brechin, of a piece of land, with houses at Bervie, for the support of a mission there—and the gift of several valuable works to the Diocesan Library by various individuals, particularly of nearly three hundred volumes by the Rev. P. Cushnie, of Montrose. The librarians and the Rev. Mr. Loinsworth reported the purchase of the works of the late Bishop Kaye and other books, and were re-appointed to select books. The clergy paid their annual contribution of 5s. each. The highly favorable report of the state of the schools in the Diocese by the Rev. T. Wilkinson, her Majesty's inspector, was read. The clergy gave in returns of the number of their flocks, communicants, christenings, marriages, funerals, &c. The Bishop mentioned that, in his recent tour of confirmations in every church in the Diocese, a number of persons considerably larger than on former occasions had received that holy ordinance. A resolution requesting him to bring before his colleagues of the Episcopal College the position of Churchmen as to the Scottish Universities, and signifying hearty concurrence in the petition sent down by the Bishops on the subject of the disabilities of the Scottish clergy in England, was agreed to unanimously.

New Zealand.—On Wednesday the 20th of July, a public dinner was given in London to Mr. J. R. Godley, on his return from the Canterbury Settlement, Lord Wharncliff presiding. The Chairman having in a strain of high compliment proposed,—"Health and happiness to Mr. Godley," the latter replied with much eloquence, and gave a lengthy account of the Settlement. In the course of his speech he remarked that the territory of the Settlement extends through 150 miles of coast, and varies from 40 to 70 miles in width; the capital being Christchurch, and the sea-port Lyttleton, which is eight miles from the capital. This settlement, as our readers may be aware, has been conducted on somewhat peculiar principles, and perhaps has not yet fully lived down its original character of being an experiment; though, judging from what has of late appeared, it seems likely to do so as soon as time shall have been given. But this is a matter which we do not propose to enter upon, our concern being only with that portion of the speech which sets forth the condition and prospects of the Church in that remarkable colony.

There are four churches in the settlement, built partly by the association, partly by subscription, in which Sunday service is performed; in one of these there is service every day, in another on alternate days. Besides these regular places of worship, divine service is performed from time to time at private houses in various parts of the settlement. There is a day-school at Lyttleton, and another at Christchurch, both excellently taught and well attended. I tried the experiment of having schools in two other localities, but found the population so scattered and so busy, that the attendance was not such as to justify my keeping them up. At Christchurch there is a grammar school conducted by the Rev. Mr. Jacobs, at which there are about twenty boys of the upper and middle classes. Now, this may appear not to be much—and I fully admit that it is not as much as was intended—but, on the other hand, I maintain that it is as much as there is an effective demand for. I must again remind you that the population is smaller, and, collectively, far poorer, than that of many villages in England. Now, apply this fact to the question of education. Over-estimating, as we always did, the probable extent of our colonization, we thought and spoke a great deal about a college. But a college in the English sense of the word, for three or four thousand poor and hard working people, would be out of place. It would die for want of students. I doubt whether there are half-a-dozen people at Canterbury who would keep their sons at a college conducted on the cheapest possible scale. Unfortunately, in new countries, there is such a demand for men and money, that very few are content, on the one hand, to pay the sum which would keep their sons as gentlemen at college, and, on the other, to sacrifice those sons' services just at the age when they are beginning to be useful on a station or a farm. The true criticism would be—not that we have not a college and many other things of the same sort now—but that we so positively announced that we should have them; and to that criticism there is no answer, except that we were over-sanguine. We thought we should make, all of a sudden, a colony large and wealthy enough to demand these things—and that we should have means available to supply the de, mand—and we have neither. Upon the ecclesiastical endowments there is, in candor, something more to be said. The committee made, in my opinion, a very serious mistake when they invested the whole of their ecclesiastical funds in wild land. There are many objections to this; but the chief is, that as all practical colonists know, wild land in a new country cannot be relied upon for producing an annual income. No doubt, in process of time, the ecclesiastical lands in Canterbury, which have been very carefully selected, will become extremely valuable; but they bring in very little now. The association has engaged to support the clergymen and schoolmasters now regularly employed by it for five years, and if there be not sufficient funds of a public nature to discharge this obligation, it will, I doubt not, be met by individuals. But after that time the support of the Church will depend on the rents of the Church lands; and that is, in my opinion, far too precarious a source of income to be properly relied upon.

Rupert's Land.—The *Gospel Messenger* publishes a letter to the Editor of that paper from the Rev. E. G. Geer, dated "Fort Snelling, Minnesota Territory, July 21, 1853," and giving some interesting particulars concerning the doings of Bishop Anderson. We subjoin so much of the letter as relates to the subject:

Since Easter, the Bishop has visited the different congregations in the vicinity, and, in speaking on the subject, says: "I have just had a pleasant confirmation season, having held confirmation in the four churches in the settlement, and confirmed, in all, two-hundred and thirty-four. This was a large number, considering that only three years had elapsed since the previous one."

"On Sunday last," the 29th of May, "I returned to my own Church, and held the Anniversary of my consecration. I preached from 2 Kings, ii, on the School of the Prophets, after which we had a large sacramental attendance—one hundred and twenty-six. I endeavored to prove that Britain has been set apart and marked out by God for disseminating the truth; and that our Church has been thus instrumental in planting schools of the prophets over the world, as in Eastern and Western India, in America, in Malta, Island of Ceylon. However humble we may be in our own sphere, we are surely a school of the Prophets in the wilderness." As an evidence of this, he instances the Rev. H. Budd and others, who have been educated and prepared for the ministry at St. John's Collegiate School, and have gone forth, or are about to go forth to distant parts of the land. He trusts there is truth in this, and it is a beautiful idea he takes of his office and employment. "You have your Prophet's School at Nashotah, and many others scattered over our land. May the scattered schools have all one heart and one mind, and largely partake of one spirit!" There were three clergymen, besides the Bishop, present on this occasion; one of whom, in Deacon's Orders, was to have been ordained Priest the following Sunday, and to leave immediately for York, on Hudson's Bay. A son of the Rev. H. Budd, the first native clergyman in the Colony, was elected to a vacant scholarship, and is spoken of as a boy of promise.

This custom of Bishop Anderson in celebrating the anniversary of his consecration to the Episcopate in this manner, is certainly a beautiful one, and I should like to see it adopted by our own Bishops, as it would afford additional occasions not only of bringing the clergy and people together, but of promoting the best interests of the Church. The subject certainly is worthy of consideration.

On the 23d of May, the corner-stone of St. Peter's church at the Indian settlement, was laid by the Bishop, with appropriate ceremonies; confirmation having been administered there the Sunday previous. The building is to be of stone, and replaces the old one, which is insufficient for the congregation. And Wednesday, the 8th of June, was fixed upon for laying the corner-stone of the new church of St. James, in the parish of the Rev. Mr. Taylor a few miles up the Assinoboine River. This was to be done by Major Caldwell, the commanding officer of Fort Gary, and the Bishop was to make the address. "I think," says Mr. Taylor, "of putting under the stone, among other things, the last Pocket Almanac of Stanford & Swords' you sent me. And I must not forget to tell you, that two very handsome chairs have just been made for the chancel of St. Paul's. The ladies of St. Cross have worked them exquisitely chaste and beautiful. Two also are in progress for the new church of St. James'." This example is, also, worthy of imitation on our side of the line.

Soon after this ceremony, the Bishop was to leave on a visitation to the more distant part of his Diocese, and while at Cumberland will admit the Rev. Henry Budd to Priest's Orders,—who has continued to labor with great success among his red brethren. He first went to this station as a catechist, in 1840; and in two years had prepared no less than eighty-five candidates for baptism. He himself was baptized by the Rev. John West, in 1821, and named after a venerable clergyman in England, who always took a deep interest in him, and was at that time, according to the Baptismal Register, ten years of age, and capable of reading the New Testament, and repeating the Church of England's catechism correctly.

FOREIGN.

England.—The arrivals of the week bring little or no news of much interest from England. Parliament was throwing off business with great despatch, in expectation of being prorogued by the 20th. The India Bill was making a quick passage through the Lords, being unopposed, and almost undiscussed. Lord Blandford's Church Reform Bill had been dropped till another session, thus meeting the same fate which some of his warmest supporters had awarded to the Colonial Churches Bill.

Strikes were occuring in divers places, and were extending; dyers in Manchester, miners in Wales, dock-laborers in London. These strikes are spoken of as showing an increasing aptitude for combination among large masses of men working at unskilled trades,—a thing to be noticed. With but one exception, they have been marked by a singular freedom from riot and disorder; which may be partly owing to the fact of their being mere prosperity strikes, prompted more by hope of gain than by pressure of want.

Ireland.—The Romanists, it seems, are using the best arguments they have, to keep back Sectarianism in Ireland. A correspondent of *Saunders' News Letter*, writing from Limerick on the 2d of August, gives the following account of a transport of Romish logic that had just occurred in that city:

Sunday night this city was thrown into such a fearful state of excitement, riot, and disorder as to give rise to serious apprehensions lest the consequences might result in the shedding of blood, or still worse, the loss of life. Two of the London missionaries, the Rev. Messrs. Dickenson and Lewis, were the objects of assault and battery. The former reverend gentleman proceeded, between seven and eight o'clock, to the Old Town, near to Baal's-bridge, there ascended a table, and opening the Bible, proceeded to carry out his evangelising mission; but before five minutes elapsed he was set upon by an infuriate mob, who dragged him from his position and hurried him along towards the Irishtown, threatening each moment to throw him over the battlement of the bridge into the river. At the corner of Clare-street, he was knocked down and maltreated, but, notwithstanding, he expressed a determined resolve (with unprecedented coolness) not to be diverted from his intended purpose. By this time the excitement had considerably increased, and there could not have been less than five thousand of the lower classes congregated in the vicinity, while, according as the rumor spread through the lanes and alleys, the numbers considerably augmented from all directions, men, women, and children, yelling, shouting and vowing vengeance against the "Imp of the devil." At the market-house in John's-st., the venders of "tripe and pudding" rushed forth in demoniac style, with intent to murder the Rev. Mr. Dickenson, who was again knocked down at that point, and would have been trampled under foot but for the prompt assistance of the police force from George's-quay station, under head-constable Joynt, before whose arrival some few respectable and enlightened Roman Catholics resident in the neighborhood had interposed with good effect to save the reverend gentleman from assassination, and lodged him in safety within a house.

While the above was going forward, the Rev. Mr. Lewis, a native of Scotland, upon hearing of the occurrence, immediately proceeded from his lodgings in Catherine-street, to extricate his brother missionary from his perilous position, but upon being recognized by the crowd on Charlotte's-quay, on his way to John-street, he too was violently assailed; and as if by intuition, a vast assemblage collected.

The reverend gentlemen next morning left the town, the magistrates having represented to them that persisting to preach in the open air would lead to rioting and breaches of the peace.

Perhaps we should remark that the Rev. gentlemen, who were thus summarily argued out of their premises, belonged to a motley band of 100 missionaries lately sent out to Ireland by the Evangelical Alliance. Another correspondent of *Saunders' News Letter*, writing from Parsontown on Sunday evening the 7th inst., states that two other missionaries of the same band, named Carter and Mathison, had arrived there something over a week before. The account of what followed runs thus:

Sunday last it rained continually during the day, and the Rev. gentlemen were unable to preach in the street; but in the afternoon they addressed a large congregation in the Assembly-room, Dooley's Hotel. They also during the week preached in the same place, and in some of the neighboring villages. It was reported that they would preach in the streets, and that they would be assailed by a well-organized mob. Friday last the Rev. Joseph Marshall, and Thomas Brereton, Esq., presided in the Petty Sessions Court. During the proceedings it was intimated to the Justices that the Rev. Mr. Egan, P. P., and his solicitor, were anxious to have a private interview with them in chamber. The Magistrates retired to their room, when Father Egan applied to them to prohibit the English Missionaries from addressing his flock in the public streets. The Magistrates declined to comply with such a request, stating they had no power to do so as long as the Missionaries conducted themselves peaceably and inoffensively. He pleaded earnestly to have his application granted, and quoted the conduct of the Limerick Justices as a precedent. Messrs. Marshall and Brereton would not accept the Limerick Justices as an authority for them to act upon. Father Egan then declared that unless the Missionaries desisted from preaching in the streets there would be riot and bloodshed. The Magistrates thanked the Rev. gentleman for his information, and declared their determination to take measures for the preservation of the public peace. They would concentrate the police force of the district, and in the event of riot and tumult they would clear the streets. Father Egan, on learning the decision of the Justices, retired, evidently not well pleased with the result of his mission. At an early hour on Saturday morning, his Reverance had placards posted through the town, of which the subjoined is a copy:

"CATHOLICS OF BIRR, LISTEN! LISTEN ATTENTIVELY!!

"A set of men, bad cobblers, perhaps, by trade, have come amongst you, and they want to preach to you in the public streets, and they want you to listen to them; and if you listen to them you will hear your priests insulted, your holy religion abused, and most likely the Virgin Mother of God blasphemed. In a word, you will hear everything calculated to provoke you to anger, and to a breach of the peace, and if you break the peace you well know before whom you have to go, and what you may expect. And, besides, any anger on your part, or any insult offered to these Ranters, will only get them the better paid.

"Now hear my advice, and in the name of God follow it. Don't stand to listen to these fellows; don't mind them at all; pass by them in silence and with contempt; place the sign of the Cross between yourselves and them, and let them preach to the duke and the paving stones, as long as they please. "John Egan, P.P."

This production, instead of allaying excitement, increased it, and as the morning advanced the result of the day's proceedings was looked forward to with much anxiety. From an early hour the police from all the out stations were arriving, and before noon a party of 50 were ready to act in case of riot. Thomas Brereton, Esq., was early in attendance, and made the necessary arrangements for the preservation of the peace. At one o'clock a large crowd assembled in Cumberland-square for the purpose of hearing the Rev. Mr. Mathison preach. For about an hour Mr. Mathison was listened to with marked attention by nearly 300 persons, the greater portion of whom were Roman Catholics. At the conclusion the assemblage separated; there was not the slightest interruption to the service, thanks to the admirable arrangements made by Mr. Brereton.

A Popish Synod, for the province of Cashel, is to be held at the College of Thurles on the 11th of September; the main object being, it is said, to consider the question of national education, especially as regards model schools.

The exodus had begun again, and was continuing with great vigor, just on the eve of harvest, when good wages were to be had in all parts of the country. The mania was extending among the Irish constabulary, especially in the southern counties, and resignations were becoming frequent. Many of the peasantry were emigrating to America, remittances of money being brought by every mail. Vast numbers of the laboring classes also were passing over into England, some, to work at the harvest, others to settle permanently in the great manufacturing towns.

The latest account of the potato crop is from the *Cork Examiner* of August 8th, as follows:

With regret we state, upon the authority of a gentleman whose caution, accuracy, and means of information we have the highest opinion of, that the potato blight has made great ravages in the west of this county within the last few days. He described the feeling among the farmers as one of consternation. Even the classes most interested not to exaggerate the extent of the disease, gave unfavorable accounts. Still we must remember that a vast breadth of ground is under the crop, and also that in the first burst of alarm it is impossible for the greatest vigilance to guard against misinformation, or to measure the precise truth in the statements that are made.

Italy.—A letter from Rome of July 31st, in the *Parlamento* of Turin, states that political meetings were being held in various respectable houses at Rome, the police knowing of them, but not being able to prevent them, as they had the appearance of mere private parties, which are not yet prohibited by law. Nevertheless, the frequenters of such parties were arrested now and then, but were soon discharged for want of evidence.

Two young men, said to be revolutionary agents communicating between the chiefs of the secret societies of Italy, hrd been arrested at Rome; they having a short time before landed at Civita Vecchia, with English passports, which on examination proved to be forgeries.

Padre Vitalli, the administrator of a Capuchin convent, has been arrested. He had been preaching at a place near Cremona, and when he left the pulpit he was taken into custody and conducted to Cremona.

The *Modena Messenger* announces that the Congregation of the Propaganda had met to try the Mechitarists, who were charged with inclining towards the Eastern schism, or professing doctrines unfavorable to the supremacy of the Roman Pontiff.

Bunsen's *Hippolytus* has been put under the ban of the *Index Expurgatorius*. Such an act is thought to be about the only thing that could induce a sane man to read the book.

Sweden.—Among other signs of approaching events, it is reported that the Swedish Government has received a note from St. Petersburg, full of expressions of amity, and requesting permission to establish a fixed naval station on the island of Gothland, as a basis for future military operations in the Baltic.

Military preparations were going on in Sweden. King Oscar was taking vigorous steps, and had just called for the smaller appropriation of 300,000 rix dollars, allowed by the Diet for military purposes.

Russia and Turkey.—The Czar, it is said, has lately ordered that the higher educational establishments for civilians shall adopt, in teaching the Greek language, the modern Greek pronounciation. This system has already been used by the institutions in the hands of the clergy. For the future, therefore, the Emperor will have a sufficient number of civil servants able to carry out his designs in Greece and Turkey.

Advices from Constantinople to the 30th ult., by way of Malta, state that meetings continued to be held by the Ministers and high functionaries of the Porte, and the preparations for war were carried on with untiring activity. An appeal to the nation was about to be published, recommending them not to let themselves be carried away by their feelings into committing any excess; but to meet the cause as became men who have right and justice on their side, and the sympathies of the entire civilized world.

The Hospodars of Moldavia and Wallachia have been recalled by the Porte, which sees their independence interfered with by Russian occupation.

The Circassians have again defeated the Russians, having taken on the night of the 3d of July, the important fortress of Toprac-Kale, and dismantled the same, with a gain of 220 pieces of artillery.

The Shah of Persia has openly declared that, viewing as he does the question between Russia and Turkey as a sacredly just one on the part of the last mentioned power, he will lend it every aid in case of a war; in consequence of which declaration the Russian Minister at Teheran was was about to demand his passport.

The last accounts, however, are more promising of peace. On Monday the 8th, London was ringing with the cry that peace was at hand; a despatch from St. Petersburgh of the 3d having appeared in the *Moniteur*, announcing that the Emperor of Russia had accepted the note sent from Vienna, and would, if adhered to by the Porte without modification, receive an Ambassador Extraordinary from the Sultan. A telegraphic despatch from Vienna of the 7th confirms the report thus: "Russia accepts the project of mediation presented collectively by Austria, France, England, and the Porte." The report is further confirmed by an article in the *London Times* of Monday:

We understand that a telegraphic despatch has been received by her Majesty's Government from Vienna, from which it appears that the Emperor of Russia has accepted the propositions of the four Powers. At the time when the last Cabinet courier from St. Petersburgh left that capital, the proposal in question had not yet been received there, but an intimation had already been given by the Russian Government to the British Minister that it was the Emperor's intention to accept the terms recommended to him by the Conference at Vienna. That decision is now announced to have taken place, and we trust that we may congratulate the country and the rest of Europe on the speedy termination of the prolonged crisis which has already produced so much serious loss and embarrassment, and has threatened to cause still more formidable consequences to the peace and tranquillity of the world. This result—if, as we have now reason confidently to hope, it be indeed attained—is the most conclusive answer to the taunts and impatience of that party which has urged upon the Government a more active policy, and it is the appropriate reward of the steady forbearance with which these negotiations have been conducted. At the same time, after the repeated alternations and disappointments which have occurred in the course of this question, we cannot place entire confidence in any declaration of the Russian Government until it has been followed by positive and immediate compliance with the terms proposed. As long as the Russian armies continue to occupy any portion of the Turkish territory, a flagrant infraction of the public law of Europe has been committed, and the arrangement to which Russia is now understood to accede must, of course, include an entire and immediate cessation of a state of things which is utterly inconsistent with the independence of the East and the peace of Europe.

The Late Bishop of North Carolina.—In the Annual Address delivered by Bishop De Lancey to the Episcopal Convention, on Wednesday last, giving an account of his official acts during the past year, he took occasion to refer to the painful fact of the apostacy of the Bishop of North Carolina, Dr. Ives, by secession to papacy, and stated, that having been with Dr. Ives in his earlier ministry, when in a state of temporary insanity produced by disease; having had from Dr. Ives' own lips, in 1850, the statement that his ecclesiastical difficulties in his own Diocese were the result of mental aberration; having heard from his relatives of other instances of similar aberrations; and knowing from testimony within this State that insanity is hereditary in the family, he (Bishop De Lancey,) did not hesitate to express the conviction, that the weakness of an insane and disordered mind was the true cause of the dismal step in which he (Dr. Ives,) was not followed, as we learn, by any of the clergy or laity of his Diocese. It will certainly create no surprise to those who are made acquainted with these facts, coming from so distinguished a source, and corroborated by the concurrent testimony of many others equally entitled to confidence, that Dr. Ives should have taken the step he has. His defection, however, has scarcely been even a nine days' wonder, and has ceased to be regarded as of any great moment, either by those whom he has left or by those to whom he has gone.—*Buffalo Caurier.*

For The Churchman.

Mr. Editor: I clip the following from the *Commercial Advertiser:* the writer suggests that the churches should not be closed *this* year. Now, sir, there is no necessity for closing our churches this year or any other year. Sometimes our churches are closed for a few weeks for the purpose of cleaning. But most generally they are shut up for at least six weeks, simply because the *rich* pewholders go into the country. But what of the *poor?* the poor to whom Jesus emphatically said the Gospel is preached? Why, they can wait until the devoted Rector and his rich supporters return to the city. The poor communicants and others are scattered, and it matters but little to the Rector whether they resume their places or not, because *their* absence cannot make a hole in his salary. This is plain talk, but palsied may my tongue be when I am afraid or ashamed to defend my Saviour as He is movingly represented in the persons of the poor. There is not a shadow of an excuse for closing our churches during the summer. There are clergymen enough begging for the privilege of working—men, who at least are as well qualified to preach the Gospel to the *poor* as some of our retreating shepherds. How strangely and disparagingly does this state of things compare with the heroic and heavenly work of the Rector of Christ church, New Orleans, rushing over the bodies of the dead to minister to dying mother, unable to nurse her little babe. Honor to the man who has thus proved himself a true soldier of Christ. P. P.

Public Worship in August.—It has been the custom of most of our clergy to take a recess in the month of August. None I think can deny the propriety of this custom, for the clergy need a season of relaxation. One consequence, however, results from this custom; the places of public worship are either closed or indifferently supplied.

It ought not to be forgotten that the present is a peculiar year; the great exhibition has brought to the city an unusual number of strangers; the city is filled with them. I respectfully submit that the churches ought not to be closed this year. They ought not only to be kept open for two services on every Sunday, but the largest churches in the city should give public notice of this fact, and that for the ensuing six Sundays all sittings should be free.

Shall not then the clergy have their vacation? Certainly. But let the officers of the various churches request the most celebrated clergy of each denomination, from the interior, to supply the pulpits, and let these reverend gentleman have such a compensation as shall enable them to come and bring their wives to see the great exhibition. This suggestion is made to the Christian men of business in this city, who are profiting greatly by the exhibition—let them see to it without delay. All who come to the World's Fair in the city of New York should be enabled to see that it is a Christian city. K.

Gravity.—Gravity is the ballast of the soul, which keeps the mind steady. It expresseth itself in gait, gesture, apparel, and speech—"*Vox quædam est animi, corporis motus.*"

Natural dullness and heaviness of temper is sometimes mistaken for true gravity in such men in whose constitutions one of the retrarch elements, *fire*, may seem to be omitted. These sometimes not only cover their defects, but get praise. They do wisely to counterfeit a reservedness, and to keep their chests always locked, not for fear any should steal treasure thence, but lest some should look in, and see that there is nothing within them.

God alone is the giver of true gravity. No man wants so much of any grace as He hath to spare; and a constant impression of God's omnipresence is an excellent way to fix men's souls. Let us constantly apprehend God's being in presence, and this will fright us unto staid behavior.—*Fuller.*

The Impracticable Undesirable.—I know it is common for men to say, that such and such things are perfectly right—very desirable; but that, unfortunately, they are not practicable. Oh! no, sir, no. Those things, which are not practicable, are not desirable. There is nothing in the world really beneficial that does not lie within the reach of an informed understanding, and a well-directed pursuit. There is nothing that God has judged good for us that He has not given us the means to accomplish, both in the natural and moral world. If we cry, like children, for the moon, like children we must cry on.—*Burke.*

CLERICAL CHANGES.

The Rev. Anthony Ten Broeck, having removed to the parish of St. James the Less, near Philadelphia, requests that all letters and papers intended for him, be addressed, Falls of Schuylkill, Philadelphia Co., Pa.

The Rev. I. Leander Townsend, assistant minister of St. Mary's, North Castle, desires all his letters and papers to be directed to Asmonk, Westchester Co., N. Y. The change is not in his residence, but in the name of the Post Office.

The Rev. M. P. Stickney has removed from Cambridgeport, Mass., to No. 1 Allston Place, Boston, and requests his letters and papers addressed accordingly.

The Rev. R. Sydney Birtch having removed from Port Neuf to *Frampton West*, requests that all papers and letters intended for him may be addressed accordingly. Toronto *Church* will please insert once.

MARRIED,

On Wednesday, 17th inst., at Christ church, Greenwich, Conn., by the Rev. B. M. Yarrington, Charles S. Guion of Bedford, N. Y., to Miss Harriet E., daughter of Ard. Reynolds, Esq., of Stanwich, Conn.

On the 15th inst., at Newtown Creek, L. I., by the Rev. C. Clapp, Daniel Harrison of New York, to Miss Frances Thornton of the former place.

DIED,

At Orange, New Jersey, on Tuesday, August 23d, aged 51, Mary Onderdonk, daughter of the late Dr. John Onderdonk, of this city, and sister of the Bishop of this Diocese.

At his residence in Brooklyn, on Sunday, August 21st, after a short and painful illness, Alfred G. Stevens, Esq., aged 48. By his death the public generally and the Church specially have met with a severe loss. His peculiar business ability, characterized by conscientious attention to every trust, and by great accuracy and despatch, made him a very prominent and useful man whenever anything was to be done; his talent was singularly executive; while others were thinking or suggesting, he was accomplishing the work. And his great kindness of heart made him as prompt to undertake, and as willing to be serviceable, as he was capable.

Though his pecuniary resources were not large, few men have done more real good in the world, and accomplished more in the line of effective beneficence, whether in private life amongst his relatives and friends, or in his public and official capacity. As a son and brother he was a pattern of affection and self-denying generosity. On the death of his father, who left a number of children unprovided for, his large heart shrunk not from the burden; and he assumed the entire responsibility of their maintenance and education.

As a religious man and a Churchman, he was earnest, devout, practical and laborious. In principle he was an intelligent and attached Churchman, firmly maintaining Catholic truth, and steadfastly attending to Christian duties. St. John's church, Brooklyn, will miss him much. He was ever in his place, in all weathers, and not only on the Lord's day, but on all other occasions of public service, when it was possible for him to command the hour. When the church was open during Lent or on Saints' Days very early in the morning in summer, and at the dim dawn in winter, he was sure to be one of those who improved the opportunity of thus marking the Church's fast or festival. For years he was at the head of the Sunday School; and when he retired from that post, he always stood ready to resume his labors as superintendent or as teacher or visitor, whenever there arose any special need for his assistance. As a member of the vestry, and for a long while its clerk; as a leading committee man on almost all church business; as remarkably efficient in calling forth the zeal and resources of the congregation; as attentive to all church meetings, and watchful of all occasions for the good of the parish, and always governed by the spirit of order and sound discretion, he was a great helper to his pastors, and will greatly be missed: with him these were labors of love; his head, his heart and his hand were ever ready at the Church's call. Each Rector claimed him as a personal friend; and when he counted him among his Delegates in the Conventions of the Diocese, he felt assured of a judicious and attentive counsellor, right-minded in principle, clear-sighted as to Church measures, and firm in adherence to the right.

Mr. Stevens was a man of great activity and influence in all public interests. He has been connected with the public business of the city of Brooklyn from its very origin. He was the first city clerk, and held that office for a number of years. He was at one time connected with the press, and an Editor of the *Brooklyn Daily Eagle*. He was particularly zealous in the cause of instruction, a member of the Board of Education at its organization, and for a long time its Secretary, and at the time of his death its Vice-President; and in this office his kind services to schools and teachers, and persons applying to become teachers, were innumerable. He was also a visitor of the Association for Improving the Condition of the Poor; indeed, in all such charitable undertakings he was among the foremost to bear a helping hand. In his business life, he had been for the last eight years Secretary of the Brooklyn Insurance Company. Of his own family he leaves a widow and but one child, having lost eight of his children in infancy. Few men have been more useful or honored in their life, and few more lamented in their death. S. R. J.

Died in Pepperell, Mass., on the 10th inst., of congestion of the brain, William Herbert, only child of William H. and Lucy Anne Fleeman of Williamsburg, N. Y., aged seven months and seven days.

NOTICES.

Notice.—The Rt. Rev. the Bishop of New Jersey, if the Lord will, will consecrate to the worship of Almighty God, St. Stephen's church, Mullica Hill, on Tuesday, August 30th, at 10 o'clock in the morning; and will also administer the Apostolic rite of confirmation.

Notice.—The Clerical Convocation of Queens county will hold its regular services in St. Paul's church, Glen Cove, on Wednesday the 7th, and Thursday the 8th of September.
Hempstead, August 24. William H. Moore, Secretary.

The Church of the Ascension will be closed while undergoing cleaning, on the last two Sundays in August, the 21st and 28th inst., and will be re-opened for Divine Service on the first Sunday in September. 2t

The Annual Meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School room of St. John's Chapel, New York city, on Tuesday the 27th September, at 5 o'clock P.M. Members are reminded that their annual contributions become due at the annual meeting, and that the Treasurer will be then in attendance to receive them. J. W. Diller, Secretary.
Brooklyn, 20th August, 1853. 5t

Trinity Parish.—St. John's chapel will be closed for cleaning until the first Sunday in September, the 4th. Trinity church and St. Paul's chapel will be opened as usual. 2t

General Theological Seminary.—The next Session will open on Monday, October 3d, on which day, after Morning Prayer at 9 o'clock, the Candidates for admission will be examined. The subjects of Examination, in all cases are—1, The Primary Elements of Hebrew; 2, The Greek Text of the Gospels and the Acts; 3, The Principles and Rules of English Composition, with a specimen of Composition.
Church papers please copy. aug20-7t

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Rev. EDWIN R. T. COOK, rector. aug20-tf

General Convention.—The General Convention of the Protestant Episcopal Church in the United States of America, will assemble in Trinity church, in the city of New York, on Wednesday, the 5th day of October, 1853, at half-past ten o'clock A. M., for attendance upon Divine Service. At the conclusion of public worship the two Houses of General Convention will proceed to organize in the same church. Arrangements have been made for the subsequent sittings of this General Convention to be held in St. John's chapel. M. A. DeWolf Howe,
tf Secretary of the House of Clerical and Lay Deputies.

St. Ann's Church for Deaf-Mutes, in the small chapel of the University on Washington Square. Service with the voice at 10½ A. M., and in the sign-language at 4 P. M. Sunday School at 9½ A. M. tf

A School for Boys, thorough as well as elegant beyond a parallel in America, located in the new Bible House, is called the CLASSICAL GYMNASIUM. June11-3m$

ACKNOWLEDGMENTS.

Fort Lee.—The subscriber gratefully acknowledges the receipt of $10 from "a friend of the church," through Messrs. Stanford & Swords, for Mrs. Hoyt. R. HOYT.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer cknowledges the receipt of the following sums:
Miss Rogers $2, late Mrs. John Ogden $5, thro' Rev. G. T. Bedell, ch. of the Ascension; coll. in St. Pauls, N. Y., thro' Rev. Dr. Haight $100; Trinity, N. Y. 3 months stipend, $200; Charles H. Clayton, don. $4. Total $311.
E. M. DUNCAN, Treasurer, 114 Wall street.

THE MISSES WAYLAND'S BOARDING AND DAY SCHOOL, No. 120 West Twenty-fifth street, will open on the first Monday in September.
References: Rev. Mr. Harwood, No. 44 West Twenty-ninth street, N. Y; James R. Westcott, Esq., Saratoga Springs; Mark Banks, Esq., No. 173 Tenth avenue; J. M. Hubbard, No. 89 West Sixteenth street, N. Y.; Rev. Mr. Gallaudet, No. 22 Third street, N. Y.; E. Maltby, Esq., No. 90 Amos street, N. Y.; A. I. Gillett, No. 97 Henry street, N. Y. Au6-5t$

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13-1y

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

A YOUNG LADY experienced in teaching wishes a situation as resident or visiting Governess, to instruct in English, French, Music, and Fancy work. New York or its immediate vicinity preferred. Address box 1603 Post Office, N. Y. Aug27-3ti$

EDUCATION.—PARISH SCHOOL OF THE CHURCH OF THE HOLY INNOCENTS.—Situation, on Broadway near Sixth avenue, between 35th and 36th streets, very easy of access by cars and stages.
The Parish School for Girls will be opened on Monday, Sept. 5th.
It will be under the daily direction of the Pastor, who will take entire charge of the religious instruction of the scholars.
He makes himself also personally responsible for their intellectual training, having secured for that purpose the assistance of a lady thoroughly qualified by education, and several years' successful experience. Daily instruction in Vocal Music will be given without additional charge.
It is not desired that the receipts of the school should exceed its necessary expenses, which will be small, and the terms of admission will therefore be placed very low.
Circulars containing further particulars will be found at Stanford & Swords, 137 Broadway, or application may be made to the subscriber.
JOHN J. ELMENDORF, Pastor,
aug27-4t Church of the Holy Innocents, 109 West 36th street.

TO THEOLOGICAL STUDENTS AND THE CLERGY. Those students in course of preparation for the Holy Ministry, and those of the Clergy who have hitherto neglected this most important part of their preparatory studies, have now the opportunity of qualifying themselves in the delivery of the sublime Liturgy of our Church, the force and utility of which are so generally impaired by the apparently indifferent and irreverent manner with which her beautifully simple prayers are offered up. The subscriber, actuated by a sincere love for the "Mother Church," and desirous of seeing the blessings of her communion extended wider and wider, till the shadow thereof shall cover the earth, informs all those to whom these remarks apply (and their name is—Legion), that he is now prepared to receive students singly, and in class, in the delivery of the Liturgy of the Protestant Episcopal Church, in the reading of the Bible, and in Pulpit Oratory. Address by note at T. J. Crowen's Bookstore, 599 Broadway.
R. J. HARVEY, A.M.,
aug27-2t$ Professor of Rhetoric and Oratory, Pulpit and Secular.

THE CRYSTAL PALACE IS OPEN, AND SO IS MILLER & CO'S SHOE ESTABLISHMENT IN CANAL STREET, where the ladies of New York and surrounding country are respectfully invited to look at the beautiful gaiter boots, at 12s., 16s., and 18s. per pair, the slippers, ties, buckskins and toilet slippers at 9s. and 10s., and those of the second quality at 6s. and 7s. per pair. A large assortment of Boys', Misses' and Children's Boots and Shoes of all styles and prices.
Ladies will please call and examine for themselves at
aug20-3m MILLER & CO'S, 134 Canal street.

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of a superior article of Furs, would invite his old customers and others to favor him with a call at his new store, where he will be prepared to show them an extensive assortment of Furs of every variety, and he flatters himself that as to quality and price they cannot be surpassed. He would call the attention of the Southern and Western trade to his assortment of real Swan trimming, and other light goods suitable for their trade.
aug20-3m J. H. HARLEY, 34 John street.

STATEN ISLAND FANCY DYEING ESTABLISHMENT. Office No. 3 John street, two doors from Broadway, New York. Ladies and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
aug20-3m$ BARRETT, NEPHEWS & CO.

MRS. MEARS' FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 30 and 32 West Fifteenth street, between 5th and 6th avenues, will re-open Monday, September 5. aug20-6t$

SCHOOL FOR YOUNG LADIES, IN NEW YORK.—Rev. H. D. WARD and Mrs. WARD will re-open their school in New York, 12th September next, in their new and commodious house, No. 38 West 23d street (a street one hundred feet wide), situated between 5th and 6th avenues, near Broadway and Madison Square.
The Principals will devote themselves personally to the work of instructing their Pupils, assisted by long tried and most approved Teachers in the English department, and also by French Professors, and a resident French Governess. The best opportunities for learning the French language will be afforded in this School, together with ample facilities for acquiring the Italian, German, and Spanish. Mrs. Ward is herself intimately acquainted with all these languages, speaks the two former fluently, and readily reads and accurately teaches the two latter. The French Language will be enforced in the French Department and in the Family.
Rev. Mr. Ward having formerly been for several years a clergyman of the Diocese of Virginia, and for two years in charge of the church in Charleston, Kanawha county, is well known and has permission to refer to Bishop Meade and to Bishop Johns; and also to the Hon. George W. Summers. He also has permission to refer to Bishop Wainwright, Col. Thorn, and to many other leading citizens, patrons of the school.
From many testimonials to the character of their School in New York, we, by permission, extract the following:
From the late President of the United States.
Henry Dana Ward, New York city: My dear Sir, * * * * * I have known you many years, and there is no man in whose integrity, literary ability, and high moral worth, I have more confidence than in yourself; and for all this, you are at liberty to refer to me, whenever and wherever you choose. I am truly yours, Millard Fillmore.
[From Ch. King, LL.D., President of Columbia College, New York.]
Columbia College, New York, 14th March, 1853.
I take leave hereby to recommend to the confidence and respect of those whom he may have occasion to address, the Rev H. Dana Ward, who, with his accomplished wife, has charge of a School in this city for Young Ladies. Mr. Ward is a clergyman of the Episcopal Church, in good standing: Mrs. Ward has experience as a teacher: and by the excellence of her character, and the refinement of her manners, as well as by her own thorough instruction, gives great effect to her teaching.
Chs. King, Pres't. Col. Coll.
[From the Rev. Francis L. Hawks, D.D., LL.D., of New York.]
My dear Sir: I am glad that you have afforded me the opportunity to speak of Mrs. Ward's very superior qualifications for the work of instruction, as well as to testify to her various and thorough attainments. As far as my opinion may be deemed of any value, you are quite at liberty to say that I do, without reserve, recommend Mrs. Ward as an accomplished lady, eminently fitted for the work of education, and not less thorough in instructing than she is qualified to teach.
Yours very truly, Francis L. Hawks.
Rev. H. Dana Ward.
[From the Rev. Ed D. Smith, D.D., member of the First Presbytery of the City of New York, to a Presbyterian Brother in Georgia.]
The school is fully equal to any one in this city. The advantages for becoming acquainted with the French, and some other modern languages, are unusually great. Mr. Ward is a minister of the Episcopal Church, but is worthy to be a brother beloved amongst us. Yours truly,
New York, March 15, 1853. Ed. D. Smith.
I am well acquainted with Madam H. D. Ward, as an accomplished teacher of the Italian language, and regard her attainments in Italian literature such as eminently to qualify her to unfold its beauties to pupils of the highest class. E. Felix Foresti, LL.D.,
Professor of the Italian Language, and Literature, in Columbia College and the University of the City of New York.
New York, 28th May, 1853. aug20-1m$

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13-6m

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.
We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13-6m 4th avenue corner 9th street, in the New Bible House.

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

MISS BALLOW'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, between Broadway and Fourth Avenue, will be re-opened on Thursday the 15th of September. aug.13-8t

THE COLLEGE OF ST. JAMES, MARYLAND.—The Diocesan College of the Protestant Episcopal Church. The Rev. JOHN B. KERFOOT, D.D., rector.
The Twelfth Annual Session will open on Monday, the 3d of October next. Students (not under twelve years of age) are received into the Grammar School and prepared for the College, by tutors acting under the supervision of the Professors of the College.
Students also enter any class of the College for which their examination shows them to be prepared. The buildings, discipline, &c., for the Collegiate Department, are entirely distinct from those of the Grammar School. Both departments have the immediate supervision of the Rector of the College. The annual charge for the session of ten months is, in either Department, $225; covering every academical and domestic expense. For copies of the Register, or for fuller information, address the Rector, College of St. James, P. O., Maryland. Au6-3m

EPISCOPAL ACADEMY OF CONNECTICUT.—Fall Term begins September 8. A limited number of pupils is received into the family of the Principal at $60 per session of 14 weeks, for Board, Tuition, &c. Catalogues and full information may be had at Stanford & Swords, 137 Broadway. Address Rev. EDWARD BALLARD, A.M. Au6-5t
Cheshire, August 1, 1853.

PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.
He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.
Jy30-3m.

PHILLIPS, SAMPSON & CO., B OSTON, have in press, and will publish about the first of September, MEMOIR OF REV. ADONIRAM JOHNSON, D.D., the first American Missionary to Burmah, by Rev. FRANCIS WAYLAND, D.D., President of Brown University. To be comprised in two volumes duodecimo, with a superb portrait, finely engraved on steel. Orders from Booksellers, Agents and others, respectfully solicited.
Upon application to the Publishers, Agents, Clergymen, Students, and others wishing to *thoroughly* canvass the different counties throughout the United States, will be furnished with circulars giving particulars in regard to prices and terms of the above work. jy30-6t

WANTED, three active intelligent men of good address to act as solicitors for *The Churchman* newspaper, to whom fair salaries will be paid and constant employment given. None need apply unless Episcopalians feeling sufficiently interested in Church matters to engage in the business with zeal and perseverance, and who can bring the best references, which will be strictly investigated. Full particulars may be obtained on application at the office of this paper, No. 38 and 40 Trinity Buildings, 111 Broadway. July9-tf

WANTED.—A Gentleman, a Communicant of the Protestant Episcopal Church, to take charge of a Parochial School near Baltimore, Md. Address A. J. R., care of Norris & Brothers, Baltimore street, Baltimore, Md. jy30-7t

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.
The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.
"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1-6m

POETRY.

HOME.

Quaint, like most of the compositions of that time, but pregnant with meaning, and inspired by a true poet's spirit, are these verses by Dr. Beaumont, who was born in 1615.

Home's home, although it reached be
Through wet and dirt and night:—though heartily
I welcom'd was, yet something still,
Methinks, was wanting to fulfil
Content's odd appetite; no cheer,
Say I, so good as that which meets me here.

Now here at *home;* not that my board
I find with quainter, richer dainties stor'd;
No, my high welcome all in this
Cheap simple word presented is,
My *home;* a word so dearly sweet
That all variety in it I meet.

When I'm *abroad* my joys are so,
And therefore they to me seem strangers too:
I may salute them lovingly
But must not too familiar be:
Some ceremonious points there are
Which me from pleasure's careless freedom bar.

But Home, sweet Home, releaseth me
From anxious joys into the liberty
Of unsolicitous delight:
Which, howsoever mean and slight,
By being absolutely free
Enthrones me in Contentment's Monarchy.

SELECTIONS.

DR. JACKSON ON BAPTISM.

A certain very remarkable—yea, altogether wonderful—paper of the Protestantissimus sectarian persuasion has been holding forth quite pleniloquently of late on the subject of baptism. The way it goes about to define "the low-church theory of baptism" reminds us of nothing so much as of Bardolph's celebrated essay at lexicography: "Accommodated; that is, when a man is, as they say, accommodated; or, when a man is,—being,—whereby,—he may be thought to be accommodated; which is an excellent thing." Judging from the article in question, (if indeed so boneless and pulpy a thing may be called an *article,*) the oppugners of the Sacramental Principle would very soon fall at loggerheads among themselves, should they undertake to tell what they do believe; it is only while talking about what they do not believe that there can be any composition amongst them: that is, they can only work together in negatives; have no bond of agreement but in tearing down what is; and the moment they should go to build up any thing, the seeming cable that holds them together would be found to be but a spider's web. And though scarce any two of them are at one with each other in positives, or even any one of them with himself for two years together, yet they have a way of "licking one another whole," each taking the ground that the other's *tendencies* are right, though his illumination is imperfect. In all which they do but exemplify what in fact has ever been, and what in reason must ever be, the case, when men repudiate, either virtually or explicitly, the doctrine of the Church, and set up their own opinion instead: they of course turn so many theological fancy-mongers, each man's brain being the forge and workshop of some special theory, which he dotes upon all the more forasmuch as he fondly thinks it to be the child of his own wisdom.

Howbeit, our purpose was merely to quote from the article aforesaid the following paragraph, and then to compare it with the author to whom it apparently refers:

Some suppose that all infants *of a true believer* receive in baptism a spiritual blessing, so far that it is to them a seal of the remission of original sin. The faith of the parent is mercifully reckoned by God as imputable to the infant so far as concerns original sin, and on the strength of this it is baptized. To this removal of original sin and incorporation into the Church, they apply the term *infantine* regeneration. And so all infants of *true believers* are considered regenerate in baptism. But when they reach the period of moral agency, their condition is changed, and they must undergo a new and different regeneration. This was the view, among others, of the learned Dr. Jackson.

We take for granted that the reference here is to the Dr. Thomas Jackson, who was President of Corpus Christi College, Oxford, and Dean of Peterborough in the reign of Charles the First. If we be right in this, a few quotations from that great divine will show what kind of eyes the writer in hand must have read him with. The first is from vol. iii, pages 99–101, of Jackson's Works, where he is discoursing on the Duty of Mortification, as taught in Romans viii. 11–13.

That children rightly baptized are truly regenerated by the Spirit of God, we deny not. And in case, being so baptized, they die before they come to the use of reason, or apprehension of the duty here enjoined, yet ought we not to doubt of their salvation, because they have been baptized, and by baptism made partakers of regeneration in such a measure as is requisite and sufficient to their salvation whilst they are infants. But that original sin, the lusts of the flesh, or the old man, should be utterly extinguished or killed in them before their death, we must deny, otherwise we shall contradict our Apostle in this place, and overthrow the foundation or ground whereupon this precept, or the necessity of this duty, is built. Now the ground or foundation of this duty is this,—That all men unto whom this precept is directed (and directed it is to all that are capable of his meaning) have sundry deeds of the flesh, sundry relics of the old man, in them. And if either original sin, the relics of the old man, or lusts of the flesh, be to be mortified in all, when they first come to the use of reason, they could not be utterly abolished or dead before. For to kill or mortify that which is already dead, or without all sense or motion, is impossible.

If original sin, or the old man, with his members, be utterly extinguished in young infants by baptism, I demand, how possibly they could revive in the same parties after they have put off infancy or childhood, or as soon as they come to the use of reason. For these being killed or extinguished before, they cannot revive themselves. Or if children by baptism were restored unto that state of innocency which our parents once had, this innocency could not be lost without some actual transgression, like unto that transgression by which our first parents lost their innocency or justice original. Actually to transgress after the similitude of Adam, infants, whilst infants, cannot. For such transgression consists in a sinister choice of the will, or in the ill use of reason. And all ill use of the will or understanding presupposeth an use of reason, which cannot be in infants. Again, there is no necessity that all children should actually transgress when they first come to the use of reason, if before that time they had been freed from all original corruption or relics of the old man by baptism. For to lay a necessity of sinning actually upon any that had been freed from all original sin, or restored to the state of innocency which Adam had, were to make God the Author of such actual sin. Adam himself did not actually sin upon any necessity, but voluntarily and freely. If the first sin had not been an actual sin, or if that actual sin had been committed upon necessity, not Adam, but God had been the Author of it. Certain then it is, that this duty of mortification is necessary in respect of all, without any respect of persons. Every one at their first arrival unto the use of reason, or at their passage out of infancy into youth, are under this yoke, which is no evangelical counsel, but a peremptory precept. And if this duty necessarily concern all at that time, all must of necessity have original sin, or some relics of the old man in them; yea, such strong relics as will impel them to some actual sin or other, or to some transgression of some of God's commandments, when they come unto the use of reason; otherwise this duty or precept could not universally concern all without exception. For by the contrary doctrine, some at least, when they first come to the use of reason, should have no deeds of the flesh which they were bound to mortify. Most of the Romans unto whom our Apostle here writes, had been baptized after they had come to years of discretion. And baptism without all question had been as effectual in them, as it hath been in any other since; yet our Apostle supposeth some deeds of the flesh to be in all of them, even in such as had lateliest been washed in the laver of regeneration, which were to be mortified in them. So that baptism is rather a sacramental consecration of us to undertake this fight with the works of our flesh, or corruption of our nature, than an utter extinction or absolute drowning of all these enemies.

Another necessary corollary or consequence of this doctrine there is, not usually observed by modern controversors, and it is this,—That the same measure of regeneration which sufficeth children or infants dying before they come to the use of reason, will not suffice such as attain to the use of reason, or years of discretion. For if it did or could, they might be saved as infants are, without performance of this duty of mortification. One of these two must necessarily be granted, as, either that children or infants are not so thoroughly sanctified or regenerated as is necessary to salvation, before the hour of their death, *which no man to my remembrance hath taught;* or else, he that affirms them to be truly regenerated or sanctified in their infancy must yield to us in this, that such children or infants as have been formerly regenerated, in a measure sufficient to their salvation, outgrow this measure of regeneration or sanctification after they come to the use of reason or years of discretion, as they do their apparel or clothes, which were fit for them whilst they were infants. And no question but the old man, after we come to the use of reason, grows stronger and stronger in all of us, until we abate his strength and mortify his members by the Spirit. Wherefore—leaving children or infants unto the Spirit of God alone, who doth regenerate them by baptism, and preserve them in the state of grace, without our ministry of preaching—this precept is a precept of working faith; the duty here enjoined is a duty necessary unto all that are of years fit to be instructed, or of capacity to understand the Scripture or rule of faith expounded to them.

The next is from the 160th page of the same volume, where the Author argues that "all are by baptism made sons and heirs, yet not elect."

It is a truth unquestionable, especially in the doctrine of the Church of England, that as many as are baptized, are, from their baptism and by their baptism, translated from the estate or condition of sons of wrath to the estate or privilege of the sons of God. This doctrine of our Church is necessarily grounded upon the saying of our Apostle, "As many of you as have been baptized into Christ have put on Christ." Now it is impossible that any should put on Christ and not receive Him. "And to as many as receive Him," saith St. John, "to them He gives power (right or privilege) to become the sons of God."

But here some will demand, If all that are baptized become the sons of God, do they not all likewise by this new birth become heirs with Christ? Yes, all that are sons are likewise heirs, but not therefore undisinheritable, because heirs; not therefore in the estate of absolute election, because they are in the estate of the sons of God, or heirs with Christ by baptism. For many, whom God hath graciously accepted for His sons; many, who during the time of their infancy have enjoyed the estate or privilege of the sons of God, may in riper years turn prodigal sons, and disinherit themselves; and none can be disinherited but he that hath been in the estate or condition of an heir; or until with Esau he hath *sold his birthright.* Both parts of this assertion—That all that are baptized in their infancy, become the sons of God, and during their infancy do live to God; that sin, even in such, may revive, and wound, some grievously, others mortally—are included in our Apostle's dispute: "I was once alive," saith the Apostle, "without the law: but when the commandment came, sin revived, and I died."

Our third passage is from Vol. III, pages 470–71, the Author's argument being,—"The benefit of baptismal grace."

Some in our time there be *(and more, I think, than have been in all the former)* which deny all baptismal grace. Others there be which grant some grace to be conferred by baptism, even unto infants; but yet these restrain it only to infants elect. And this they take to be the meaning of our Church's Catechism, wherein children are taught to believe, that as Christ did redeem them and all mankind, so the Holy Ghost doth sanctify them and all the elect people of God.

But can any man be persuaded that it was any part of our Church's meaning to teach children, when they first make professsion of their faith, to believe that they are of the number of the elect, that is, of such as cannot finally perish? This were to teach them their faith backwards, and to seek the Kingdom of Heaven not by ascending, but by descending from it. For higher than this St. Paul himself in his greatest perfection could not possibly reach; no, nor the blessed angels which have kept their first station almost these 6000 years. Yet certain it is, that our Church would have every one at the very first profession of his faith, to believe that he is one of the elect people of God. But those reverend fathers which did compose that Catechism, and the Church, our Mother, which did approve and authorize it, did in charity presume, that every one which would take upon him to expound this Catechism, or other principles of faith, should first know the distinction between the elect, that is, such persons as cannot perish, and the elect people of God; or between election unto God's ordinary grace or means of salvation, and election unto eternal glory. Every people or nation, every company of men, when they are first converted from Gentilism to Christianity become an elect people, a chosen generation or company of men; that is, they and their seed after them are made capable of baptism, receive an interest in God's promises made unto us in Christ, which the heathens whilst they continue heathens cannot have. And all of us are in baptism thus far sanctified, that we are made true members of the visible Church, qualified for hearing the Word, for receiving the sacrament of Christ's body and blood, and whatsoever benefits of Christ's priestly function are committed to the dispensation of His ministers. And thus far sanctified by baptism no man can be but by the Holy Ghost. Our Apostle saith, that "the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband: else were your children unclean; but now they are holy."

So that he attributes an holiness unto the children of believing parents by which they are more capable of baptism than the children of unbelieving parents are. And of this holiness by which they are capable of baptism, all children are partakers, although but one of their parents, whether father or mother, do believe: much more are the children of believing parents to be reputed holy or sanctified after baptism, by which always some gift of the Holy Ghost is conferred upon them. For even that holinesss which was communicated or derived unto them from their parents before they were baptized, or by which they became capable of baptism, was conferred on their parents by baptism.

Whether this gift or qualification wherewith the Holy Ghost is said to sanctify all the elect people of God, be, or include in it, the grace of regeneration, I will not dispute. That infants are by baptism regenerated we may not deny, unless we will take upon us to put another sense upon the Articles of our Church than they will naturally bear. But whether such as were baptized when they came to years of discretion (as most of these Romans were) did in baptism receive the grace of regeneration, or were forthwith regenerated, that I leave unto the schools. It sufficeth us to know the true meaning of our Apostle in this place; and this it is,—All of us in baptism receive a gift or talent which by nature we had not, we could not have. For the use of this talent we shall be called unto a strict account. And when this account shall be taken, it shall go harder with those which either have abused it, misemployed it, or not used it, than with the Gentiles, heathens, or infidels, which never received the like; "for to whom much is given, of him shall be much required."

And unless their means to vanquish Satan, the world, and the flesh, had been greater than the mere natural man had any, the just Lord would not punish them more severely than He doth the heathen or mere natural men for suffering themselves to be vanquished by His enemies. They which deny any grace or talent to be always given in baptism, or affirm this talent to be given only to some few which are of the number of the elect, either do not understand or do not call to mind what baptism is. Now baptism on our part is an astipulation or promise; and it is no less on God's part. It is a mutual covenant or astipulation between God and us. And in every covenant or astipulation there is *ratio dati et accepti,* somewhat given and somewhat taken. The giving is properly on God's part—the taking on ours; for in true and proper terms we cannot give anything to God, because all we have, even we ourselves, are His by double right, by right of creation and redemption. Yet it is His pleasure that we in baptism should sincerely and heartily surrender that unto Him which is His own, even ourselves, our souls and bodies. And He upon this surrender or vow, if it be sincerely made, doth give to us that which was not ours, even His only Son, with all the benefits of His death and passion. All of us put Him on in baptism, though not all in the same degree; and we may rest assured that God would never press us in baptism to fight under the banner of His Son, unless He were ready to furnish us with strength, with weapons, and skill to fight His battles. So we will, as our Apostle exhorts us, yield our members unto His service, He will teach our hands to war, and our fingers to fight, and every faculty of our body and soul to do their part.

That Dr. Jackson did not hold the grace of baptism in case of infants to proceed or be conditioned on the faith of their parents, and so confined to the children of believers, but only that such children received a *larger measure* of such grace, appears by the following from page 276 of the same volume:

But many may be redeemed from captivity, and yet have a desire to continue in the land or territories of their former captivity, or no great desire to be transported out of it into a safer soil. Some, with Gryllus in the poet, desire rather to continue swine, than to be retransformed into the image of God. And unto these Christ's death is not available, shall not be imputed, unless it be to their greater condemnation. But from the general confidence that Christ hath redeemed us from the bondage of Satan and curse of the law, the Church our Mother hath wisely and piously ordained, that all professing Christianity, yea, infants born of Christian parents, and others exposed by their incredulous parents to the tuition of the Church, shall be forthwith transported out of the hemisphere of darkness into the sphere of light, to be visibly ingrafted into the mystical body of Christ. The duty whereto all such as are thus transported are bound is, to promise and vow obedience unto Christ as their sole Lord and Redeemer, "to forsake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, and to fight manfully under Christ's banner, unto their lives' end."

As a sort of clincher to the foregoing passages, we may as well add another from the same volume, pages 173–74, where the Author argues, from St. Jude's epistle, verses 4–10, against those who hold the doctrine of absolute election and reprobation.

Now as we know the form or figure of the seal, which we see not, by the impression or stamp which it leaves in the wax or paper, so some men there be in our time who express that character which St. Jude hath put upon these ungodly men as fully in their daily talk and conversation, as if St. Jude had fitted it for them or expressed them by name. Such there are that bring railing accusations against their betters, against all of what rank or place soever in the Church, which dissent from them in opinion concerning election or reprobation, or the tenor of God's decree, being points which they understand not; and yet speak evil of them that seek to rectify their error. But in things which are plain and easy to be understood, which the very heathen knew by light of nature, as in points of obedience to their lawful prince, or to such as are in authority under him, in these (shall I say as our Apostle says?) "like brute beasts they corrupt themselves": sure I am they are more brutishly ignorant than the ancient heathen Romans, or than the modern Turks, or most modern infidels are. Another special branch of these men's ungodliness was the "turning the grace of God into wantonness": and what do they else, that trouble themselves and their neighbors with intricate disputes, how the grace of God doth co-operate with man in his conversion or regeneration; and yet in the meantime violate the bond of peace and charity by their uncivil rude behavior, and scurrilous manner of speech and writing. But it is no marvel if they sow discord amongst Christian men, who bend the strength of their wits and pens to nurse or course a faction betwixt God's grace to His elect and His goodness towards all; especially to whom He vouchsafeth the use of His sacraments. Now to deny God's infinite goodness, or to cut the wings of His mercy so short as some men do, is "to deny the Lord God," and that in a worse manner (for matter of opinion) than these men here in St. Jude can be convinced to have done. But do they likewise deny the Lord Christ? Surely they deny Him to be the Lord Redeemer of mankind, by denying that He paid the ransom for all; especially for all that are baptized in His name. For if Christ did not pay the ransom for all that are baptized in His name, then is He not their Lord by right of redemption, as well as by right of creation; that is, then He is no otherwise Lord of them than He is of devils, for even of them He is Lord by right of creation; and if Christ be no otherwise Lord of such as are baptized in His name than He is of devils, then we are false witnesses of Christ, when we teach such as are baptized, such as shall be admitted into baptism, to believe in Christ as their Redeemer. Again, were it true that Christ did die for the elect only, then no man could be more sure that Christ did pay the ransom for his sins, and that He hath purchased the remission of his sins, than he is that he is in the number of the elect. Now no man is bound to believe, no man may safely believe, at his first admission into the Church, that he is in the number of the elect; that is, in the number of such as shall not finally perish. If then we should teach men or children that Christ died only for the elect, we shall leave no possible mean between infidelity and presumption; for if we teach that Christ died only for the elect, they must remain in the estate of infidels and unbelievers, until they believe that they are of the number of the elect. And if we teach them to begin their belief in Christ at this point, that they are of the number of the elect, then both they and we fall into the very dregs of their heresy whom St. Jude here saith were "foreordained to condemnation." This was the very root of their ungodliness: and for this reason St. Jude, in the very next verse unto the text, puts the Church (to whom he wrote his epistle) in remembrance of that which had been before delivered unto them; to wit, that albeit God had delivered *all* the people out of Egypt, yet afterwards he destroyed such as "believed not," that is, such as continued not in their first belief. This then was the sum of "the faith once delivered unto the saints"; that they were all delivered by Christ's death from the slavery of Satan, and that this deliverance was as truly sealed unto them by the blood of Christ, as the deliverance of the Israelites out of Egypt was by the blood of the paschal lamb. Yet for all this they must not presume that they could not or should not finally perish, seeing God destroyed many in the wilderness which He had delivered out of Egypt. Our Apostle then, if we follow his directions, puts us into the middle or safe way, between the contrary extremes of reprobation or election; and the mean or middle way is, that a great part of men, which have been baptized, are neither in the one state, nor in the other.

Finally, at page 191 of the same volume, in further prosecution of the same subject he has the following; which may suffice to show how far he was from holding the regeneration of infants in baptism to depend on their election to eternal life:

Admit we could make full proof unto the congregations committed to our charge, that papistry is, as some have instyled it, *the ocean of heresies;* that the absolute infallibility of the Pope or consistory exceeds the mixture or combination of all other particular heresies that have been; that the idolatry which the Roman Catholics, from the belief of the Pope's or Church's infallibility, are enforced to commit, doth equalize the idolatry of those heathens which solemnly worshipped the devil; yet all this being proved by us, and firmly believed by our flocks, would be of small force or sway, to retain understanding men in their allegiance to their sovereign lord, or in obedience to the laws ecclesiastic or civil of this kingdom, if once the doctrine of absolute reprobation might be fastened upon the Church of England, or be embraced by her learned pastors or governors. For so they might as concludently prove us to be as gross heretics as we say they are, and evince our Church's doctrine to be as blasphemous as theirs is idolatrous.

To have this rigid doctrine generally embraced or acknowledged by us, or at least to have the world believe that it were generally acknowledged by us, is the very thing and the main business which the factors for the Romish Church for these many years have earnestly solicited. This is the very net wherein Satan hopes to catch this island: he hath set the Jesuits to spread and hold it, and, when opportunity serves, to draw it. And the Jesuits, as they have long used our pulpits and printhouses, so they attempt to use some of our parliaments as their podders, to drive us into it. Their prey, they know, must needs be great, if they can bring us into these straits, or put a necessity of this hard choice upon us,—Whether were better to live in obedience to a Church which adores wicked and naughty men, devils incarnate (for such some of their popes have been), as gods on earth; or to hold communion with that Church or society of men, which makes the God of heaven, the Almighty Creator of all things, visible and invisible, much worse than an incarnate devil, yea, than any wicked spirit, or than the devil himself, can without slander be conceived to be!

They may talk as they will, but the fairy times
Were the pleasantest times of all;
When up from their dwellings, a few dark rhymes
The genii of earth could call.
Oh, from our heart, how we'd pray and vow,
If rhymes had but half such virtue now!

FOR THE YOUNG.

For The Churchman.

THE CHILD'S PRAYER.

Great Father! make me good to-day—
Bless me, and keep me good alway!
I am naughty now, I know—
Many wicked things I do—
But *my mother says* that Jesus
Can from all our sins release us!

Bless my father dear, and mother,
Bless my darling baby-brother;
Keep them through the sunny day,—
And, when evening shadows play,
May there come no gloomy sorrow,
Ere we greet the rosy morrow!

Bless the poor man's toil and labor!—
Bless our wealthy next-door neighbor!
Make us all as good and mild
As the sinless Saviour Child—
Thy Belov'd, Redeeming Son—
Jesus Christ—the Holy One!

W. W.

New York, August, 1853.

The Emperor Alexander and the grateful Mother.—When Alexander of Russia was traveling in the Crimea, waiting to have his carriage repaired, he walked leisurely on, and sent General D—— forward to make arrangements at the next station. As he was walking, an aged woman approached him, and asked if he belonged to the Emperor's retinue. The Emperor having answered, with a smile, in the affirmative, she said, "Well then, I guess you have brought me the letter and the money from my son in St. Petersburg." "Who is your son?" inquired the Emperor. "La, don't you know *him?* Why, he is Iwan, the stove-heater in the Winter palace; because I am growing infirm, he annually sends me what he saves of his wages. Now as I have understood that our most gracious Emperor has come into our part of the country, my Iwan has doubtless intrusted the money for me to one of the gentlemen of the retinue; or it may be, *you* are the bearer of it?"

The Emperor told her, laughingly, to go speedily into the next village, apply to the officer there, giving her an exact description of General D——, and demand her money from him. Courteously thanking him, the old woman made all the haste she could for the village, while the Emperor followed her at some distance. The old woman having found General D—— in the bar-room of the village tavern, she politely asked him to give her her Iwan's money. The General, in utter ignorance of the case and of the woman, conceived the latter to be deranged, and was just meditating a rude assault upon her, when the Emperor entered the room, and winking to the General, ordered him aloud to pay out the hundred roubles of her Iwan to the woman.

While the General was counting down the money, the woman, clenching her hands in amazement, declared that her Iwan could not possibly have collected together such a sum of money by fair means, and therefore she was not permitted to take it. The General told her that the Emperor previous to his departure had made considerable presents to all his domestic servants, including her Iwan, and that the latter had immediately forwarded his share with him. The old woman, bursting into tears, and calling down many blessings upon the Emperor, exclaimed that she would willingly die, if she could but once have enjoyed the happiness of seeing the Emperor Alexander himself. The General, deeply affected, and no longer able to contain himself, pointed to the Czar and said, "My good mother, Providence has granted your wish; here you may thank the Czar in person." The old woman threw herself at the feet of the monarch, her utterance being choked by sobs. The humane Emperor kindly raised her up, appointed her a pension for life, and promised specially to reward her Iwan for his filial piety.

GLEANINGS FROM FOREIGN EXCHANGES.

Flax Manufacture in France.—A company, *en commandite,* has just been formed in Paris, with the title of the "Anglo-French Company for the production of Flax Cotton," the object of which is the conversion of flax, hemp, and their tows, or refuse matter, into substances resembling cotton, wool, and silk, upon a plan similar to that which is at present so successfully carried out at the works of an English company at Bow. The company has the exclusive right of working the patents of the Chevalier Claussen in France, Algiers, and the whole of the French colonies. The capital is fixed at 2,000,000 of francs, in 40,000 shares of 25 francs each. The company have taken possession of a large factory in the Rue Neuve Popincourt, fitted up with steam-engines and every requisite for carrying out the manufacture. A second company is also formed for France, Algiers, and the colonies, for the conversion of jute and other fibrous vegetable matters—flax and hemp excepted—into materials capable of being spun alone, or with cotton, silk, and wool, upon existing machinery. It is said that the progress of these companies is watched with considerable interest by the Imperial Government, and that the Emperor will revive a decree of Napoleon I, offering a reward of 1,000,000 francs to those who could succeed in so preparing flax and hemp as to admit of its being manufactured upon cotton or woolen machinery, and being used as a substitute for the fibrous produce of foreign countries.

The Inventor of the Power-loom and Lord John Russell.—Waiting the result of his petition to Parliament, he yet could not bring himself to suspend his master-passion for experiment; but, as though drived for a time from the manufacturing field, he now indulged in that of agriculture. In 1801 he got a prize from the Agricultural Board for a practical essay, and soon after received from the Duke of Bedford an appointment to superintend an experimental farm at Woburn. . . . He found friends as well as patrons in that princely home. He became the Duke's domestic Chaplain as well as superintendant of the experimental farm; and from the early intelligence of the Duke's third son there flashed out at once upon the brave old man a quick and true feeling for all that was noble or true, to which his nature warmly responded. Their friendship began in play, and ended in admiration as marked and full of sympathy as could possibly consist with such difference of years. "When I went to Woburn," the old man afterwards wrote, describing the steamboat-model he had constructed for Fulton, "I gave it to Lord John Russell, then about ten or eleven years old, as a plaything. It went by clock-work; and Lord John used frequently to amuse himself with setting it afloat on the stew-ponds in the garden." In the next year we find him publishing a volume of verses, of which Lord John received the dedication; and, up to the year of his death, it is touching to see the eager and trembling fervor with which he follows up each successive step in the young statesman's public life. From that happy interval at Woburn, indeed, may be traced the brighter fortune that gilded the old man's declining years. Parliament soon granted him the patent which his memorial prayed for, and this protection brought other more substantial justice with it.—*Household Words.*

Spontaneous Combustion.—(To the Editor of the *Times.*)—Sir: Yesterday I had about 21 yards of stout unbleached calico sewn together in three lengths, for the purpose of making a sort of tarpaulin, and to make it water-proof, I placed it in a large earthen pan and poured a quantity of boiled linseed oil over it. To avoid the smell, I directed my servant to take it into the saddle-room last night. This morning I was surprised to find that it was smoking hot, quite black in several parts, and just ready to burst into a flame. The servant says it was very hot last night, but he did not think of mentioning it. I have tried the same operation before with smaller pieces of calico, without any such result. Such a fact as this, however, will doubtless account for many fires both at sea and on land, and I think the public should be reminded of it. I am, sir, your obedient servant,

Tydden Mold, July 6. C. Butler Clough.

Transportation.—The Bill of the Lord Chancellor to substitute other punishment in lieu of transportation has been printed by order of the House of Lords. It is to take effect from the 1st of September next, reciting in the preamble that by reason of the difficulty of transporting offenders beyond the seas, it has become expedient to substitute in certain cases other punishment in lieu of transportation. It is proposed that sentences of transportation, except for life, or fourteen years, or upwards, shall be discontinued, and sentences of penal servitude to be passed instead of transportation for less than fourteen years. There is to be a scale of penal servitude for transportation. Conditional pardons are to be allowed with reference to the substituted punishment, as in cases of pardons on condition of transportation. All acts concerning convicts sentenced to transportation are to be made applicable for the purposes of the present measure. Persons convicted of larceny after previous convictions for felony are not to be transported.

Forcible Confinement in a Nunnery.—The *Preston Chronicle* has a story of two young ladies, about 14 and 16 years of age, the daughters of a respectable family residing in Preston, whose father, a Papist, has forcibly taken them to the convent of the Holy Child Jesus, at St. Leonard's-on-the-Sea. It appears that about the time when their departure for the nunnery was resolved upon, they renounced the Romish faith under the direction of one of the Clergy of Preston, after which they were to enter a training school for teachers, the one at London and the other at Warrington. They were abducted by a *ruse* from the house of a Protestant relative, and induced, under pretence of a trip to the sea-side, to enter a train for London. At the Newton junction, one of the railway officials crying out, "All here for London?" one of the young ladies said, "No, we are for Southport," upon which the father assured the person they were all right. Upon this one of the girls ejaculated "Oh! they are taking us to a convent!" A scene ensued, but the father pleading his right to take his girls to school, nothing could be done. They were taken to a branch establishment of the convent in London, previous to their removal to St. Leonard's.

Horrible Case of Insanity in a Nunnery.—The *Sherborne Journal* contains an account of a dispute between the Lady Abbess of the Convent at Taunton and the relations of one of her nuns named Knight, belonging to an old Papist family at Axminster. The young lady having been stricken with insanity, was under the care of a homœopathic doctor, and the parents, on being informed of the circumstance, being anxious that their daughter should have more efficient medical aid, the Lady Abbess, Father Jenkins, the Confessor, and the homœopathic doctor steadily opposed their wishes, and it transpired that the malady had been for a long time well known in the establishment, but kept from the knowledge of the friends of the nun, until her maniac shrieks prevented further concealment. A new doctor being at last permitted to attend, he recommended an entire change of treatment, and removal of the patient to a Convent at Bristol, and if no improvement should take place there, to the Convent of the Abbe Maes, at Bruges. The Lady Abbess vehemently opposed this, claiming by her own authority to send the nun to the Benedictine Convent at Menin, in Belgium. The Popish Bishop, on being appealed to by the relatives, himself proceeded to the Convent, but was met by the Lady Abbess with a threat of appealing to Rome if the Bishop should decide against her. The brother of Miss Knight has, it seems, at last succeeded in removing his sister from the Convent, after being subjected to considerable obstruction and insult by two fathers attached to the Nunnery.

The Irish Romanists and the Italian Refugees.—Another serious disturbance occurred on Sunday night, in the neighborhood of Gray's Inn-Lane, between a number of the lower order of Irish Roman Catholics, and a party of Italian refugees, resident in Baldwin's-gardens and its vicinity. On this occasion, as on the Monday before, the Irish were the aggressors, and, owing to the admirable precautions taken by Superintendant Martin, of the G division, several fellows have been apprehended and lodged in the station-house, on the double charge of assaulting unoffending Italians, and resisting the police in the execution of their duty. Of the premeditated character of the riot there cannot be the smallest doubt, inasmuch as from information previously communicated to the authorities during Saturday night and Sunday, nearly 400 constables have been kept in reserve, ready at any moment they might be called upon.

Abduction of a Child by a Priest.—A child was forcibly abducted on Sunday week at Liverpool, and successfully carried off in a cab in the direction of the Lime-street station. According to the *Liverpool Standard,* the mother of the child is the wife of a pervert, formerly a clergyman of the Church of England, who had fled to Liverpool with her child under the following circumstances. The pervert having applied for admission to the Popish priesthood, was refused unless he could separate from his wife. A deed of separation was drawn up, which his wife agreed to sign, but only on condition that she should retain such portion of the fortune she had brought him at the time of her marriage, as would enable her to support herself and child comfortably. To this he would not agree, and as he had worked upon her maternal fears, the unfortunate lady, to preserve her child, had come to Liverpool to be out of his way. Some person dogged her, and the result has been that her child has been taken from her.

Two more Pseudo-Bishops in England.—The Popish journals announce that Canon Goss, Vice-President of St. Edmond's College, and Dr. Roskell, Canon of Salford, have been added by the Pope to the *pseudo* Episcopate of the "Province of Westminster," the former for "the diocese of Liverpool," whether as coadjutor or administrator to Dr. Brown, is not known; the latter as successor to Dr. Hendren, of Nottingham.

Exposition of Relics.—The Popish prints announce the exposition of relics which takes place once in seven years at Aix-la-Chapelle. The "principal relics" to be exposed are thus enumerated:—"The tunic of the Blessed Virgin, the linen on which St. John the Baptist was beheaded or in which his body was conveyed after the decapitation, the swaddling bands that enveloped the sacred members of our Lord in the stable of Bethlehem, and lastly, the linen that girded the loins of Jesus Christ on the Cross." This is followed by a large catalogue of reliques of an inferior character, all which form part of the exhibition.

The Propaganda in the British Dominions.—In addition to the sums mentioned in a former account as having been spent by the Propaganda in the British dominions in Europe, amounting to upwards of £9,000, it appears that upwards of £35,000 is spent in the British colonies. According to the latest accounts the balance of receipts and expenditure, for the year 1852, between the Propaganda and the British empire stands, in round numbers, thus:—

	Collected in the British Dominions.	Expended in the British Dominions.
England	£2,800	£4,200
Scotland	550	1,690
Ireland	8,750	3,220
Malta and Gibraltar	540	330
India and the Cape	780	18,700
British America and West Indies	4,200	12,580
Australasia	10	4,300
Total	17,630	45,020

The Mission of Napoleon III.—The *Sentinel* exhibits to its readers the following novel and startling view of the mission of Louis Bonaparte;—

His position is a remarkable one: he holds, as it were, the keys of Rome. Could he see the truth—that the Pope is Antichrist, his principles a curse, their national prevalence incompatible with freedom for people or peaceful security for Prince: could he see this, and believe it—could he see that the Pope's doom is sealed, that the hour of his overthrow, and the downfall of his Church, draws nigh—could, we repeat, Louis Napoleon see this, and believe, he might become the hero of the age. He could set himself at the head of the reformed in France; he could lead to the reformation of the French Church on the English model; he could overthrow the Popedom, raze St. Peter's, burn the Vatican (saving the library), destroy the idols, accomplish the revolution—and wait to know the purposes of God, as to the utter eradication of the Popish system forever! Allied with England and Russia, for such an object as this, the world would hail him as deliverer—France would love, Italy revere, mankind honor him. Bartholomew's Eve would be atoned for, temporarily at least, and his throne would be established forever. If he act thus, he will be safe. If he think to reign in maintenance of Pope and Popery he will perish like his predecessors, and only leave behind a fresh instance of the unchanging truth of the oracle, "that He will avenge the blood of His servants," and "that He keepeth covenant to a thousand generations." Such we should take the mission of the man to be, who is at length to establish, on firm foundations, the French throne.

Coronation of the Virgin at Notre Dame des Victoires.—The *Catholic Standard* contains a long account, apparently from the pen of an English pervert, of the ceremony of coronation of the statues of the Madonna and Child at the Church of Notre Dame des Victoires at Paris, with the golden crowns richly studded with precious stones, which have been presented by Pius IX, in acknowledgment of his restoration from exile. It is stated that the *elite* of French society was present on the occasion, as well as Marshal Magnan, General Gemeau, General Oudinot, and deputations from the regiments which took part in the siege of Rome. At the elevation of the Host, "the word of command was given, the soldiers fell on their knees, and presented arms, the drum sounded, and then all was hushed, the immense assembly were prostrate before their God, who at last had descended upon the altar, and added by His awful presence to the majesty of the scene." After Mass, Monsignor Pacca, the nephew of the Cardinal, who brought the crowns from Rome, proceeded to the altar of the Virgin, and while the choir sang the anthem, *Regina Cœli,* placed the crowns on the heads of the Madonna and Child. The Archbishop of Paris, with his mitre on his head, afterwards came to "incense the crowned Madonna and her Divine Infant." During the Octave of the festivity, the church was constantly crowded, a Plenary Indulgence having been announced by the Pope. The writer thus continues:—"Oh, what happy sight for an English Catholic! What a delight to breathe such a pure Catholic atmosphere, to read in the countenances of all that surround you, that faith and piety, that Christian sympathy, that prayerful benevolence, that *æterna pax hominibus bonæ voluntatis* which every one and everything about you seem to shout in endless strains! And how painfully one is reminded of the state of things at home, the railings and scoffings of infidels at the holiest things, the roarings and blasphemies of Exeter-hall, the insults and calumnies of the Parliamentary debates, the official houndings of the Durham Letters and Royal Proclamations, &c., &c. What a contrast!"

CLASSICAL GYMNASIUM, BIBLE HOUSE (late Great Jones street and Broadway). The most thorough and the most elegant school for boys in America will, after September next, be constituted in two departments, receiving each twenty approved boys, between the ages of nine and sixteen. No greater number and no other character of pupils will be received. Copies of the report for the current year, explaining particulars, may be obtained and vacancies secured at the Rooms, Bible House, entrance in 3d avenue.
J. F. BINGHAM, rector, No. 68 St. Mark's Place. June11–3m$

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the best stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells,* orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

NEW MUSICAL EMPORIUM.—ÆOLIAN PIANOS, MELODEONS, GUITARS, FLUTES AND MUSIC.—HORACE WATERS, 333 Broadway, corner of Anthony street, New York; Publisher of Music and Music Books, Dealer in Musical Instruments of all kinds, Exclusive Agent for the sale of T. GILBERT & CO'S CELEBRATED PIANOFORTES, with and without the much admired Æolian, and for their Boudoir or Cottage Pianos, for small rooms. These instruments all have the Metallic Frame and will stand any climate. T. G. & Co. are also the owners *of the Æolian Patent Right,* and are prepared to furnish a more perfect instrument, and at a lower price, than any other house. They need no other evidence of the popularity of these Instruments than the fact that they are now applying ten Æolians per week, and can scarcely fill all the orders. An extensive assortment of SECONDHAND PIANOS, from $25 to $150. Also exclusive agent for MARTIN'S UNRIVALLED GUITARS, and SMITH'S MELODEONS; superior to any in use. All orders for the above will be promptly attended to, and every instrument fully warranted or exchanged without expense to the buyer.
The undersigned has also purchased the entire stocks of Music, Plates, and copyrights, of James M. Jaques, C. G. Christman, T. H. Doughty, Cummings, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with John Pychowski, the Polish pianist and composer, and T. Franklin Bassford, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices. HORACE WATERS,
Mar19–tf 333 Broadway, corner of Anthony street, New York.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St John's Rectory, Stillwater, N. Y. Ja29–1y

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable,* each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked,* in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street. — Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st. — William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st. — Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st. — Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st. — D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st. — Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway. — Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st. — Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway. — Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st. — Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

HOSIERY AND GLOVE ESTABLISHMENT, 288 Greenwich street, between Warren and Chambers.
JOSEPH BATTIN invites the attention of his customers and families to his extensive assortment of Hosiery and Gloves (all first class goods) which he offers for sale at the lowest market price, having been made to order expressly for his trade. The following styles for Summer wear, just received, viz.:
Men's Gauze Merino Shirts, half and long sleeves, } All Cartwright & Warner's make.
Ladies' Gauze Merino Vests, half and no sleeves,
Boys' Gauze Merino Shirts, half and no sleeves,
Girls' Gauze Merino Vests, half and no sleeves,
Boys' and Men's Merino half Hose, all sizes
Infants' Merino ¾ and half Merino Sacks.
Infants' Gauze Merino Vests, super quality.
Women's and girls' black, white, unbleached mode colors and Lace embroidered Cotton Hose.
Men and Boys' Cotton half Hose.
Men's Silk Shirts and Drawers, all sizes.
Women's Silk Under Vests, long and half sleeves.
Men's Gauze Cotton Shirts and Drawers, all sizes.
Ladies' Gauze Cotton Under Vests, half and long sleeves.
Men's English Silk Gloves, new styles.
Ladies' French Silk do., Paris fashion.
Women's best made English Silk Hose, ribbed and plain.
Girls' rich embroidered white and unbleached Cotton Hose.
Boys', girls' and infants' white Silk half Hose, all sizes.
Men, women and children's Paris Kid Gloves, of the best quality, all sizes. } Bajous' make stamped.
Men's black and colored Spun Silk Hose and half Hose.
Men, women and children's Lisle Thread Gloves.
Ladies' Summer Merino Under Vests.
J. B. calls the attention of strangers visiting the city to his extensive assortment of goods in his department of trade, wanting first class goods.
June11–3mo

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D–1y LUCIUS HART.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz. WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
Alfred Munroe, } ALFRED MUNROE & CO., 441 Broadway,
Wm. D. Abbatt. } (Between Howard and Grand Sts.,) New York.
Jan 1D–1y

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.
This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.
The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.
Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

MISS HAINES respectfully informs her friends and the public that her school will re-open September 15th, 1853. Application for admission of pupils into the school may be made, personally or by note, at her residence No. 10 Gramercy Park. June25–10t

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

HOME INSURANCE COMPANY, CAPITAL, **Five Hundred Thousand Dollars.** Office No. 10 Wall street. This Company insures Buildings, Merchandise, Household Furniture, Ships in Port and their Cargoes and other Property against Loss or Damage by Fire on favorable terms.
DIRECTORS:
Simeon L. Loomis, William G. Lambert, George C. Collins, Jasper Corning, Danford N. Barney, Lucius Hopkins, Thomas Messenger, William H. Mellen, N. H. Stockwell, Charles B. Hatch, John H. Swift, Wm. T. Hooker, B. Watson Bull, L. Atterbury, Jr., Lucien D. Coman,
Homer Morgan, Levi P. Stone, James Humphrey, George Pearce, Ward A. Work, James Low, Isaac H. Frothingham, Chas. A. Bulkley, Richard Bigelow, George D. Morgan, Theodore M. Namee, Cephas H. Norton, Oliver E. Wood, Thomas H. Sandford, Amos R. Eno,
Charles Ely, Alfred S. Barnes, George Bliss, David Sanford, James A. Dwight, Roe Lockwood, John G. Nelson, Lyman Cooke, Levi P. Morton, Curtis Noble, John B. Hutchinson, Stephen Paul, Charles P. Baldwin, H. Gilbert Ely, Amos T. Dwight.
SIMEON L. LOOMIS, President.
May28–3m$ CHARLES J. MARTIN, Secretary.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker corner of Wooster street,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark. / 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend,* being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Thomas B. Segur, John R. Weeks, Randall H. Greene, Charles S. Macknet, Isaac H. Frothingham, Andrew S. Snelling, Joel W. Condit, Lewis C. Grover, Henry McFarlan, Seth Low, Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."
TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl–p JOHN HECKER, Proprietor.

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